

Race Relations - 1937

Improvement of

Everybody In Town Invited

To Fete For Mayor Gunter

The committee in charge of arrangements made it clear yesterday that everybody was invited to the city hall Saturday night to witness the ceremonies of unveiling the bronze bust of Mayor Gunter and to participating in the elaborate program. The only special invitations sent out during the week went to the guests who are to occupy seats on the stage. According to reports reaching City Hall, some of the citizens have been under the impression the dance would not be free or open to the public.

Negro Janitor's Rites To Be Held From 'White Folks Church'

BIRMINGHAM, ALA., Oct. 12.—(AP)—Death brought honors today to Ed Wilson, negro church janitor, far beyond those he found in life. In recognition of 43 years service, Ed's funeral will be preached tomorrow in the "white folks' church", and by the Rev. J. M. Alexander, who found the negro dead at his post Sunday night. The front sections of the fashionable South Highlands Presbyterian Church will be reserved for negroes, with the usual white congregation occupying rear benches. Ed's wife, Eliza, said "he belonged to the white folks" as she recalled how her husband used to tell her about "his church." The negro began work there in 1894, at the age of 23, the same year he got married.

Sunday night, as was his custom, Ed waited in a room at the rear of the church for services to end so he could put out the lights. Dr. Alexander passed the building at 11 p.m. and noticed the lights were still burning. "Instinctively I knew something had happened to Ed," the minister said. A search revealed the janitor slumped on the floor, dead. As news of his death spread, members of the congregation who remembered the negro's unfailing courtesy and thoughtfulness decided his funeral should be held from the church he tended for so many years.

And so, tomorrow at 2 p.m., the negro's funeral will be held in the white church. His pallbearers will be the deacons and elders of the white congregation.

Among the 200 or more persons on the stage will be Mrs. James H. Hardaway, widow of former City Commissioner Hardaway, and Mrs. Patrick M. Ryan, widow of the man who conceived the idea of a bust in honor of Mayor Gunter. Invitations have also been sent to Governor and Senator Graves, members of the Supreme Court and Court of Appeals, other State officials, county officers, and other leading citizens.

With L. D. Rouse as master of ceremonies, the program will begin promptly at 8 o'clock. Inasmuch as most of the audience will have to stand on account of not having seats in the auditorium arena, the committee hopes to conclude the exercises in the shortest time possible. James S. Parrish, who will speak on "Our Mayor," and Mr. Gunter are to make the only addresses. Miss Virginia Cody will recite a poem, written especially for this occasion.

The National Guard band from Dothan will spend tomorrow in the city pepping up the downtown crowds for the big night celebration. Concerts and parades will be held throughout the afternoon.

A beautiful tribute to Mayor Gunter came yesterday from a group of negro citizens of Montgomery, who plan to attend the ceremonies. A section in the balcony has been reserved for the negroes.

"Representing the minority group it delights us to testify to the many outstanding virtues, the kindly attitude and the sympathetic services shown us individually and collectively by our Mayor," the statement read. "Always his heart is right. Long may he live to shape the destiny of our city, and to cause it to be not only the city beautiful, but one where brotherly love holds sway and tolerance is the pass word."

The statement was signed by B. L. Loveless, J. S. Burch, H. C. Trenholm, W. T. Breeding, T. H. Randall, Aaron Hall, Dr. W. E. Gray, Dr. J. D. Harris, Lillian Dungee, J. A. Gibbs, J. H. Shaw, J. Quarterman, J. H. Alexander, O. L. Campbell, M. F. Moore, S. B. Richardson, A. Joiner, E. Sterrs,

Race Relations - 1937

Improvement of

Alabama

Centreville, Ala., Press
March 25, 1937

Colored Subscribers

The Ft. Payne Journal started the ball rolling and The Alexander City Outlook followed by the Roanoke Leader joined in to keep it going. The three editors have checked their lists for negro readers and have agreed that negroes who read newspapers are not the negroes you see in the courts.—The Florala News.

Those papers find that their subscribers are not arrested and are among the leaders of their race. Of course just reading the papers does not keep them out of trouble, but they see that crime does not pay on the one hand, and they are influenced to posing the fund, this newspaper will ask the five civic or right living on the other hand. We have some negro subscribers who have been taking the Democrat for twenty-five years and chase the memorial and designate a suitable inscription longer. And not one of them to be placed upon it.

that we have heard of, has ever been in trouble with the law. And

that goes for the members of their families as well.—Green County Democrat.

able memorial over the grave of "Uncle Charlie" Andrews, the negro janitor who served the local elementary school over such a long period. We do not blame them for wondering, and wish to confess that we should have made this explanation some time ago.

It will be recalled that the first request for contributions to the "Uncle Charlie" fund was made shortly before Christmas last year. The response was most gratifying and an itemized list of donors and the amount of their donations was published in this newspaper. For obvious reasons, nothing was said about the fund during the holidays. Just as things had settled down after the first of January and we were planning to push the "Uncle Charlie" fund again, the terrible flood occurred in the Ohio valley and our people were called upon to contribute to the relief of flood sufferers. Allowing a reasonable amount of time after that disaster, we again sidetracked the memorial fund effort in order that it might not conflict with the drive which then got under way to finance the Boy Scout movement here.

In spite of no publicity being given to the subject in some time, contributions have been received from time to time and the fund has grown to an amount that makes it possible to purchase and erect a stone that will be a fitting memorial to the faithful negro. It was stated at the outset that no definite goal would be fixed but that an

effort would be made to raise as much money as possible for the purpose. Naturally, the larger the amount contributed the more imposing would be the stone.

Possibly there are others who have thought of contributing to the "Uncle Charlie" fund but have neglected to do so up to the present. If so, such donations will still be welcomed and will be added to the amount on hand. They may be made through The Standard or to John R. Downing, treasurer of the fund.

The matter will be held open until June 1st, at which time, in line with its plan announced when originally proposing the fund, this newspaper will ask the five civic organizations of Brewton—Rotary Club, Lions Club, American Legion, Civic League and Parent-Teachers Association—to name one member each on a committee to purchase the memorial and designate a suitable inscription to be placed upon it.

The Standard is sure that everyone familiar with the services of the respected negro who died last year who has contributed or may contribute to the fund before it is closed will feel that his or her donation has been made for a most worthy purpose.

Florala, Ala., News
May 24, 1937

Two Negro Janitors

DOWN in Brewton, the white people are raising a fund to be used in buying a suitable memorial for "Uncle Charlie" Andrews, a negro who served as janitor of the elementary school in that town for many years.

The Brewton Standard is collecting the fund, which is entirely in the form of voluntary contributions, and from the present response there seems to be little doubt but that a handsome monument will be erected to this faithful black servant of the people who died last year.

"Uncle Charlie" brings to mind another negro who was honored as few white men of his age have ever been honored in Alabama—Henry, slave of the late Dr. H. H. Talbird, president of Howard College.

On the night of October 15, 1854, Howard College, then located in Marion, was burned, and this young slave, only 23 years of age, plunged into the flaming building, awakened all of the young students, saw that they reached safety, and then fatally burned, flung himself 60 feet to the ground. Wealthy merchants, planters and doctors by the scores gathered for this boy's funeral, which was

held from the leading white church in Marion; gorgeous flowers were in profusion, and fine carriages made up the cortege. On the floor of the Baptist State Convention in Alabama, rich slave-owners eulogized Henry as a hero. A large sum of money was raised and a high marble shaft, appropriately inscribed with an account of the negro's deed, was erected over Henry's grave in the cemetery at Marion.

The cases of Uncle Charley and Henry might be presented to the critics of the South as evidence of the fact that we draw no color lines on heroic and Christian lives.

NEGRO SUBSCRIBERS—

The Fort Payne Journal, The Alexander City Outlook, The Roanoke Leader, The Florala News, The Jasper Mountain Eagle and The Sylacauga News are praising themselves for the fine bunch of readers they have among the negroes, pointing out that their regular negro subscribers are not the negroes you see in courts. In the Heart of the Black Belt it is hard to know just who are the negro readers of The Demopolis Times, with every home having one or more servants, but we do know that our regular paid negro subscribers are among the finest of their race and as polite and honest as most members of any race. Some day we are going to have more readers among the colored people.

Enterprise, Ala., Ledger
March 12, 1937

OUR CIRCULATION.

The Ledger doesn't like to boast, but we feel that we are justified when we tell you that our circulation is larger than at any time since before the depression, and each week the increase is gratifying. Based upon the usual assumption of five readers to each paper, almost ten thousand people are reading The Ledger every week. This means that those who advertise through the paper's columns reach a potential list of customers that is certainly worth considering.

Another thing we might mention and that is that The Ledger has probably more Negro subscribers than any other newspaper published in all the Wiregrass section. As a matter of fact, we are informed by our solicitors that there is a pronounced interest on the part of Negroes and they as a whole renew their subscription just as gladly as the best of the white people.

We appreciate the generous support that is given us. We pledge anew our best efforts at all times to keep The Ledger just as good and clean as we know how to make it, and since we have been here for more than twenty years, we think we know pretty well what our people want.

Brewton, Ala., Standard
May 20, 1937

Our "Uncle Charlie" Fund

No doubt many of the readers of The Standard have wondered what has become of the fund which was started in 1936 to be used for the purpose of erecting a suit-

RACIAL RELATIONS AND MORAL JUSTICE

Turning back the pages of history, we gaze on those pages with shame that have written across them lines that bear testimony of racial dominance. The racial problem is not a new one. It is as old as recorded time. Through the infinite ages that have passed and up to our modern civilization, people have been realizing that slavery and racial domination are morally wrong and unwise politically and economically.

Looking at slavery from a moral point of view, Thomas Jefferson said: "I tremble for my country when I reflect that God is just"

We as Americans should stand for human liberty. We should take as our mission the uplifting of society. God has sown in our soil the seed of human liberty. We should prepare for the harvest by ripening these seed. We should make it our solemn task to bring about a saner relations between the white race and the colored race. This is our mission. Shall we fulfill it?

Let us now catch a vision of the conditions of the negro in our country today. One of the gravest problems facing the negro today is poverty. The great majority of the negroes are still poor and dependent. Many of them own practically nothing; their earnings are meager and their standards of living very low. Insufficient clothing, unbalanced diet, and unsanitary dwellings leave the negro with scant hope of improvement. Such is our social system as exists today and such the conditions under it. These conditions offer a challenge to the white race of America. Shall we accept the challenge wholeheartedly and deliver the negro out of bondage so that he may see the vision and share with the white race the gift of an abundant civilization?

As We gaze at this impoverished race we wonder on what point of view we have to base our measures as to the attitude we have taken toward the negro. We can-

not base it upon the great document, The Declaration of Independence. We cannot base it upon that immortal masterpiece, The Constitution. The Constitution was amended so as to give equal voting and civil rights to the negro. We cannot base it upon the Bible because we can see readily that such passages as "Love thy neighbor as thyself" and "what ye have done to the least of these ye have done unto me," would certainly distort this argument. The white people have no justification upon which to base their views. They should say they are superior to the negro race mentally and physically. Even if this is true, they still have their moral obligations to fulfill to this inferior race,

It is often contented that the South is the cause of racial antagonism. This is untrue. Even though the South worked negroes as slaves, the North furnished the ships that brought the slaves southward. All sections of America should band themselves together in one inseparable union with one aim in mind. And that aim should be better racial conditions in this country and put the negro on equal footing with the white people.

Of many problems confronting the people of America today, racial antagonism stands out as the most important of them all. It is more despotic than communisms; more heartless than aristocracy; more selfish than bureaucracy. It preys upon the nation and works against it in the hour of calamity. Conscienceless, Compassionate, and lacking wisdom, it impoverishes the nation as a whole.

It is hard to change our minds so quickly. But behind us lie the desert storms and ahead the first glimpses of green hills and pleasant fields. The voice of Him who died for us sounds in our ears. "Do unto others as you would have them do unto you." With His help we shall pass through the gate this time and begin in our own day, the foundation of a great civilization.

This essay won first place in

the Senior High Contest sponsored by the Girls Hi-Y Club of the Albertville High School.

It was written by Guy Watwood, a member of the graduating class.

Selma, Ala., Times Journal
May 26, 1937

TWO NEGRO JANITORS

Down in Brewton, the white people are raising a fund to be used in buying a suitable memorial for "Uncle Charlie" Andrews, a negro who served as janitor of the elementary school in that town for many years.

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Wealthy merchants, planters and doctors by the scores gathered for this boy's funeral, which was held from the leading white church in Marion; gorgeous flowers were in profusion, and fine carriages made up the cortege. On the floor of the Baptist State Convention in Alabama, rich slave-owners eulogized Henry as a hero. A large sum of money was raised and a high marble shaft, appropriately inscribed with an account of the negro's deed, was erected over Henry's grave in the cemetery at Marion.

The cases of Uncle Charley and Henry might be presented to the critics of the South as evidence of the fact that we draw no color lines on heroic and Christian lives.—Tuscaloosa News.

Brewton, Ala., Standard
June 10, 1937

Two Negro Janitors

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Birmingham, Ala. News
June 16, 1937

Brewton, Ala., Standard
June 17, 1937

Vestavia Gardens Committee Named To To Be Opened To Buy Negro's Memorial Negroes Sunday

The gardens and grounds of Vestavia will be open to the Negro population Sunday afternoon from 2 to 6 o'clock. George Ward announces today, and they are invited to visit the gardens.

This is an annual affair and in past years large groups of Negroes have taken the opportunity to go through the grounds. The flowers and shrubs are especially beautiful at the present time, and it is expected that a large number will attend again this year, he said.

A member from each of the five civic organizations in the city has been appointed by the heads of those bodies and such representatives are as follows: John R. Downing, Rotary Club; Francis Hayes, Lions Club; Emmett Brooks, American Legion; Mrs. George Miller, Parent-Teachers Association; Mrs. C. S. Overstreet, Civic League.

All money collected for the memorial will be turned over to this committee which will, as stated, have charge of selecting and purchasing a suitable memorial to the old negro janitor of the elementary school of the city who died last year.

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California.

RACE RELATIONS COMMISSION IS ASKED IN BILL

Garner Lays Resolution
Before Senate

WASHINGTON, D. C., Feb. 19—
Vice President John N. Garner laid
before the Senate last Wednesday
a resolution of the Legislature
of California relating to the ap-
pointment of a commission to foster
better race relations and the desig-
nations of a better Race Relations
day.

By the resolution the California
legislature recommended to the
governor the appointment of a com-
mission of not more than fifteen
residents of the state representing
different racial groups "to foster
better race relations, greater racial
tolerance, more mutual respect and
more sympathetic cooperation" a-
mong all racial groups in California.

It was also recommended that the
governor establish by proclamation
each year a certain day of that
year upon which California citizens
"shall be requested to turn their
thoughts and activities, in public
as well as private gatherings," to
better race relations.

Race Relations-1937

Emergency Peace Campaign.

Improvement of

Peace Advocate To Function In Georgia



WARREN H. SCOTT

Field Secretary, Emergency
Peace Campaign

"The security of the Negro, economically and politically, and the possibilities of development before him in all realms of life, are intimately tied up with the struggle against war."

Atlanta, Ga.
That was the statement of Warren H. Scott, former director of religious activities, and instructor in history and religious education at Bennett College, Greensboro, N. C., recently. Mr. Scott is now in Atlanta, Ga., where he will assume his duties as Field Secretary of the Emergency Peace Campaign, in charge of Negro work among the southern colleges.

"The time has now come when every man, whether he be Christian or not, to whatever race he belongs, has of necessity to face it," he said. "It has become a problem of how humanity itself is to survive."

Calling for Negroes especially to remember that they belong to the human family before they belong to the Negro race, Mr. Scott said.

"An inescapable challenge confronts each of us. There is no

more pressing issue before civilization today than the question of world peace."

2-23-37
Mr. Scott has had a long experience in international and interracial relations. A graduate of the University of Pennsylvania and Drew University, he also studied at the University of Edinburgh, Scotland, on a post graduate fellowship. For three years, he was international relations secretary of the Student Christian Movement of Great Britain and Ireland, and on his return to America became director of religious activities and instructor in history and religious education at Bennett college, for two years.

While with the Student Christian Movement, Mr. Scott's duties included the arranging of conditions favorable to the development of friendship between British and overseas students, integrating Christian students from other lands into the work of the Student Christian Movement, and helping to build a "bridge of understanding" between Christians and people of other religious faiths.

In England, Mr. Scott was a member of the executive committee of the Joint Council for the Promotion of Understanding between White and Colored people. He also made the acquaintance of several outstanding personalities, including: Sir Norman Angell, noted correspondent and author; Sir Evelyn Wrench, former editor of the Spectator magazine; Sir Rabindranath Tagore, Indian poet; G. G. Kullman, secretary of the Department of Intellectual Cooperation of the League of Nations; and C. C. Andrews, noted English associate of Tagore.

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Improvement of

General.

Albertville, Ala. Herald

June 3, 1937

RACIAL RELATIONS IN THE SOUTH

For every ten white people in America there is one negro. This few became wealthy negroes. justice for all. is the reason the negro is called I think the negro is the most

The Tenth Man. The negro is no religious type person on earth. This essay won first place in the new-comer or alien, because his There are forty-four thousand Junior High School Contest conducted by the Girls Hi-Y Club of ancestors began coming to America hundreds of years ago. negro churches in America. The the Albertville High School. Some were with Columbus, Bal-negro does not forget his church It was written by Edna Smith boa, and Cortez; and there were He contributes to its needs and daughter of Mr. and Mrs. John some with the explorers which attends it regularly. R. Smith of Albertville.

settled Guatemala, Chile, Peru. Many negroes have become The Contest was a part of a and Venezuela. Negroes settled great heroes in the wars in which nation wide contest sponsored by New Mexico and Arizona. They have fought. Many fought the Conference on Education and second settler in Alabama was in the Revolutionary War, and in Race Relations.

Slavery was not so widely negroes fought gallantly. They spread until in sixteen hundred were always willing to risk their and nineteen when twenty ne-lives for the good of their coun- groes were landed at Jamestownry.

Virginia. These negroes were in- We must give credit to the paper is that it steadily expresses the hope dentured servants who worked negroes for their most excellent that the two races will learn to live togeth- for their freedom. In eighteen art, literature, and poetry. Some er here the United States in goodwill. hundred there were a million of our greatest pictures have been painted by negroes. Some We confess we are optimistic. Partly be- negroes in America. But in eight of our most thrilling stories have cause it is man's nature to build more been written by negroes. Our Kansas City Mo. 7-16-37

Some people say and think that the negroes have been and will be a hinderence to Americas success but I disagree with them I think the negro has helped greatly in the economic develop- ment of our country. The negro must be given credit for his vast contribution of mechanical skill and labor. In eighteen hundred and sixty there were four hun- dred eighty six thousand free

Still Getting Better

One comment often made of this news- paper is that it steadily expresses the hope that the two races will learn to live togeth- er here the United States in goodwill. We confess we are optimistic. Partly be- cause it is man's nature to build more stances of improved race relations are a daily occurrence, we are sure things are getting better.

In the current news is the story of an athletic meet to be held in Texas, at Dal- las. Some of the best track men in vari- ous events will participate, among them Negroes. For years athletes from white southern schools have participated in northern meets where Negroes competed. The two found worth in each other. At the Drake relays a few years ago when the great Metcalfe overcame a 10-yard handicap to beat out a fast southerner, it was a man-to-man tribute the latter paid when before the thousands of people as- sembled he put his arms about the victor in congratulation.

Now comes the next step—Negroes en-

ter a meet in the South. A New York and later a Chicago audience responded to the call for fair play when Joe Louis fought white opponents. We predict that Dallas will be a good host to Johnson, Albritton and the other Negro track men. We dare to hope that every venture in race relations will be another step in the progress of the two races toward a common view- point.

Race Relations-1937 Improvement of.

Macon, Ga., Telegraph
January 17, 1937

HE LIKES NEGROES

A number of men gathered about the big stove in the general store of J. H. Davis and Son at Houston Lake were discussing experiences in dealing with Negroes who defied the law. They told of some of the tragedies resulting from such defiance, and the conversation was not calculated to improve the reputation of some Negroes as law abiding citizens.

Uncle Jerry Davis, at eighty-five years of age, listened to what the younger men had to say. As they talked he ran over in his mind the experiences he had with Negroes from reconstruction days on down to the present. He has worked them in all sorts of labor, expert and otherwise; for he has been a farmer, a miller, a ginner, and a sawmill man, and has operated big business around the lake during all of his years.

"I don't care what the record shows, boys," he said, "I like the Negro. Treat him right and he is likely to treat you right. I have had some who were not good. They wouldn't do their work properly and wouldn't try, but these were the exception, and I didn't have any trouble even with the bad ones. I made it a rule not to embarrass one by discharging him in the presence of others, and making him feel bad because others were hearing what I was having to say to him. If I couldn't get along with him and if he didn't do his work to suit me, I talked to him privately and told him soon as he could. By showing the Negroes this consideration I did not make enemies of them, and even those that I have had to discharge seemed to feel friendly toward me and to wish me well in after years. I have no unkind feeling of toward them. They have been worthy of our kindness, and for my part I like them as a people."

"I LIKE THE NEGRO"

To the Editor of The Telegraph:

In The Macon Telegraph and News of January 17, in Mr. Anderson's "Around the Circle" I read that:

"A number of men gathered about the big stove in a general store of J. H. Davis and Son at Houston Lake were discussing experiences in dealing with Negroes who defied the law. They told of some of the tragedies resulting from such defiance, and the conversation was not calculated to improve the reputation of some Negroes as law abiding citizens."

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to get him another home as soon as he could. By showing the Negroes this consideration, I did not make enemies of them, and even those that I have had to discharge seemed to feel friendly toward me and to wish me well in after years. I have no unkind feeling toward them. They have been worthy of our kindness, and for my part I like them as a people."

After reading and thinking over this fine conversation that was carried on at Houston Lake and the uncommon stand that Mr. Davis took I thought what a fine thing it would be to have fine white men, with kind consideration for colored people everywhere like Mr. Davis. And especially those colored people who labor so hard to live honest, clean and upright lives.

It is very unkind and unfortunate as well for worthy people of any race to be looked upon and treated like the unworthy ones. And yet this has been the lot of the worthy colored people in previous years.

They have been dumped over into the lake of injustices with the unworthy ones. I am sure the kind expression of Mr. Davis, "treat him right," is welcomed by the colored people everywhere. And it is welcomed most heartedly. For colored people like to be treated right like any other people.

The sprig of unity should be cultivated whenever and wherever it is found, by all races. For if humanity would reap the fruit of unity, the tree of unity must be cultivated. Taking all things under consideration colored people generally are worthy of all the kind considerations that can be given them from the American white people.

May God bless Mr. Davis for his kind consideration of the Negro.

Macon,

REV. J. M. KURTZ,

The Negro Is A Part of The Sunny South

The negro is a part of the South—in fact a large part in the State of Georgia, for if we recall correctly the last government census gave us more than a million — more than any other state. He is, therefore, a part of every Southern community, though few, indeed, reside in Rossville. However, they abide in other sections of Walker County. A complete history of the county would be lacking of some account of the negro was not included.

If properly understood the

General.

negro has many excellent qualities to recommend him, while he doubtless has, like his white brother, many faults. He is usually agreeable, friendly, jovial, neighborly and usually intensely religious. His religion may wane at times (again like his white brother's), but is happily renewed upon occasion and serves him in season, and out of season—again much as it does his white brother.

No class of people take their religion more seriously than the superstitious colored people. Engage him in conversation at any time, when he is at labor or at play, and soon he will divert your attention to his abiding faith in Diety. There is no question but that the Bible is his Book of Books, and he takes delight and great pride in referring to its teachings. Whether he understands it or not he takes it as his guide of faith and practice. The negro as we know him has only been out of heathenism—not to say, barbarism—some two or more centuries, many of them of a much shorter duration of time.

And now let us note what the colored man has done and is doing for the nation, particularly throughout the South. It is safe to say that a large portion of the cotton of commerce is produced by the toil of the negro. The negro and the mule are inseparable companions. They know and understand each other. That loud, jovial, spontaneous, sometimes half-inarticulate conversation, among the negroes at work, is apparently well understood by the mule, and, seemingly, they love it, and vice versa, the negro loves the braying of the mule. Not only is he the chief cotton grower of the nation, but

he raises wheat, corn, potatoes, hay and other crops that feed man and beast. He and she, of the colored race, do most of the menial work about the Southern homes and on the plantations and on the farm, and what is more, they do it uncomplainingly — and this is no small recommendation.

Then, again, the colored man has aided largely in the construction of our railroads. It is he, more than others who, with pick and shovel has sweltered in the torrid heat and the winter's cold to make it possible to operate the great railroad systems of the South. They are the choice of servants throughout the South; furnish fuel for fires, does the laundry and any other menial work required of them. Hence, is not a race that thus makes itself useful and entitled to receive our kindest consideration and praise?

The following quotations on prices for negroes as prevalent in days of slavery is taken from a newspaper of the state printed in ante-bellum days:

"No. 1 men, 20 to 26 years old, \$1,459 to \$1,500.

"Best grown girls, 17 to 20 years old, \$1,150 to \$1,250.

"Likely families and also girls and boys command high prices as there are several gentlemen in the market who are purchasing for their plantations in the South."

The number of slaves in the county (Walker) in 1850—ten years before the Civil War, as business men, as writers and orators. One of these was Roland Hayes, while not a native of Walker County, was born and reared in an adjoining county—Gordon. He is recognized as one of the world's greatest tenors today, having filled engagements in all parts of the world. As a young man he lived in Chattanooga and wrought along with others of his race in an iron foundry. His voice has made him famous and wealthy.

Many of the earlier pioneers brought slaves with them when they came to the county. There are many anti-bellum houses still standing within Walker County, which were erected in whole or in part

Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long

THE SUPREME COURT AND RACIAL PEACE IN THE SOUTH

Editor The Advertiser:

There is one very vital matter in connection with the Supreme Court controversy which I have not seen alluded to in any newspaper, and that is the race question in the South. I do not believe the relationship between the white people and the negroes in the South has been better since the War Between the States than it is today. And that friendly and peaceful relationship is due largely to the fact that certain very sensible laws governing these relationships have been passed by the several States in the South, tested in the courts, declared to be constitutional, and to a very large extent accepted without further protest. Some of these laws which were the very foundations of the structure of white supremacy were carried to the United States Supreme Court. Now this question occurs to me: "Would a court of the type which President Roosevelt would probably appoint sustain these laws?" or putting the question in reverse: "Isn't it reasonable to assume that his appointees would be of the Tugwell-Hopkins-Frankfurter type of liberals, and isn't it a ten to one safe bet that this type of liberal would play havoc with any Southern States law which undertakes to keep "social justice" from the negro?" You may reply by referring to Roosevelt's Georgia home, his Southern leaders, Southern sympathies, etc., but let me remind you the Democrats may not always be in power, and since 1850 there has always been a strong and powerful element in the Republican Party ever ready to force social equality on the South.

When Theodore Roosevelt was running for President on the Bull Moose ticket, I heard him say in a speech in Montgomery: "The Republican Party? Why there is no such party—it's dead beyond resurrection", and yet, four years later the Democratic candidate for president was overwhelmingly defeated, and not until 1932 was the Republican Party dead again. So I am not so sure that party is dead "beyond resurrection", and if it should ever come to life you may be sure there will be a plenty of the old venom against the South. Then, with a Supreme Court, packed with ultra liberal judges fairly dripping "social justice" from every pore of their self-righteous bodies, what will become of your "Jim Crow" laws, your separate school laws, and other such laws which we, of this generation take as a matter of course along with the sunshine and the Summer showers, but which cost our fathers many sleepless nights and heroic efforts, and which have gone through the courts from time to time, contested inch by inch by fanatical "liberals."

But you don't have to wait for a Republican administration to see some of the handwriting on the wall. Rock-ribbed Republican Pennsylvania through all the decades of Republican rule never had laws compelling hotels to accept negro guests or suffering damages—but as soon as the Democratic administration of Democratic Governor Earl (mentioned frequently as a possible successor to President Roosevelt) got into power, such a law was passed and has the vigorous approval and backing of the Governor.

How any Southern Senator or Congressman who has ever heard or read of the problems of Reconstruction can swallow this dangerous proposal is

beyond my power of comprehension. Surely the Alabama Legislature will not go on record approving this dangerous change.

LIFELONG DEMOCRAT.

The Right Direction

Interracial Sunday has come and gone, leaving again its refreshing feeling of interdependence and goodwill. As the two races know each other better, they find much in each other to admire. Given time enough, their better judgment will replace prejudice with appreciation.

Better understanding between whites and blacks is the reasonable requirement in the United States where by reason of citizenship they have common ideals and common interests. If workable and advantageous here, tolerance will spread throughout the world.

With immediate personal good at stake, and international amity a possibility, Negroes have every incentive to do their best to make the felicitations of Interracial Sunday extend throughout the year. They can help the situation and they must.

A race is like an individual. Its advancement depends upon effort, both subjective and objective. Even its foolish members see how they will be helped if others will cooperate. But it takes wisdom and understanding to realize that before others can give their respect, there must be something worth respecting. Improvement within the group is in Negroes' own hand. They must not neglect it through any feeling that their fate depends upon environment. To Negroes goes the credit for the physical prowess of a Jesse Owens or a Joe Louis, for the mental equipment of Paul Robeson, the artist, or George Washington Carver, the scientist, or Mary Bethune, the social uplifter, and for the spiritual insight of Dunbar.

Having so much, Negroes have demonstrated that they can do more. When they have done it, it will be up to their neighbors to meet them half way. In that day, instead of wishes there will be the generous encouragement born of the expectation that the Negroes of this day and age will be contributors to mankind as their race was when it pioneered in iron work.

A New Basis

Race relations, once on the basis of superior and inferior, were bound to develop friction as Negroes earned the right to be treated as individuals of merit. For the while the old custom would carry on but its unfairness doomed it. Both groups were certain to drop a special rule for the general one.

Today evidences of the new order are to be seen on every side. Last Sunday afternoon when the guest soloist of the Philadelphia Symphony orchestra was announced over the radio to an audience numbering millions, it was "Marian Anderson, one of the world's great singers." She is a Negro woman, the daughter of an humble mother, and the protegee of far seeing members of her own group. She is also a great singer. In that capacity she was being introduced and it was eminently proper that the occasion be free of race identification.

In St. Louis last week, several hundred Negroes, some local and some national in their fame, under one of their own directors presented Mendelssohn's oratorio, "Elijah." Of the vast audience that gathered, a number were white. They assembled, were thrilled by the rendition, exchanged comments and departed each to his own home, with no special effort on the part of anybody to insist that there were differences in race.

In politics, the one field depended upon to keep the Negro a "live issue," there is more and more man-to-man consultation without respect to the color line. In labor, the C. I. O. from its very beginning has gone on record officially as being opposed to differences in the treatment of workers because of their color. The spreading of chain stores into Negro neighborhoods, especially by the Negro personnel some of them have, means another bit of mutuality in race relations.

From the master-and-man stage to mutual respect is a great change for both races. It is too much to expect all individuals in either race to keep step with it. Some Negroes would have had Marian

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Progress is by fits and starts. Both sides will have their laggards. But one thing is certain—race relations are continuing more and more to the general benefit of the whole race. The only group subjected to the rule which governs conduct among people who respect each other. At the same time there are whites who resist the movement toward valuing a man for his accomplishments. One C. I. O. union, the waiters of Detroit, persuaded Negroes to join and then went to employers arguing for all-white crews because Negroes would have to be paid the same wage, an act of treachery, which they justify toward Negroes, but would not toward whites.

Race Relations-1937

Georgia.

Improvement of
**White Southerner
Gives His Life To
Save Two Negroes**

age
VILLA RICA, Ga.—Three men—
one white—were in a railroad tank
thirty feet deep, painting the walls
with tar. 10-16-37

Suddenly there was a crackle of
flame which spread with the rapid-
ity of an explosive. A narrow lad-
der went up to the top of the tank
and ~~safety~~ *was so narrow* that only one
man could climb it at a time.

F. L. Hill, white foreman, for
the Southern Railroad stood back
and ordered his Negro assistants up
the ladder. They got out without
injury. Hill was overcome by
fumes and was burned to death be-
fore assistance could reach him.

Race Relations - 1937

Improvement of

Macon, Ga., 1937
January 23, 1937

"I LIKE THE NEGRO"

To the Editor of The Telegraph:

In The Macon Telegraph and News of January 17, in Mr. Anderson's "Around the Circle" I read that:

"A number of men gathered about the big stove in a general store of J. H. Davis and Son at Houston Lake were discussing experiences in dealing with Negroes who defied the law. They told of some of the tragedies resulting from such defiance, and the conversation was not calculated to improve the reputation of some Negroes as law abiding citizens."

"Uncle Jerry Davis at eighty-five years of age, listened to what the younger men had to say. As they talked he ran over in his mind the experiences he had with Negroes from reconstruction days on down to the present. He has worked all sorts of labor, expert and otherwise, for he has been a farmer, a miller, a ginner and a sawmill man, and has operated big business around the lake during all of his years."

"I don't care what the record shows boys," he said, "I like the Negro. Treat him right and he is likely to treat you right. I have had some who were not good. They wouldn't do their work properly and wouldn't try, but these were the exception and I didn't have any trouble even with the bad ones. I made it a rule not to embarrass one by discharging him in the presence of others and making him feel bad because others were hearing what I was having to say to him. If I couldn't get along with him and if he didn't do his work to suit me, I talked to him privately and told him to get him another home as soon as he could. By showing the Negroes this consideration, I did not make enemies of them, and even those that I have had to discharge seemed to feel friendly toward me and to wish me well in after years. I have no unkind feeling toward them. They have been worthy of our kindness, and for my part I like them as a people."

After reading and thinking over this fine conversation that was carried on at Houston Lake and the uncommon stand that Mr. Davis took I thought what a fine thing it would be to have fine white men, with kind consideration for colored people everywhere like Mr. Davis. And especially those colored people who labor so hard to live honest, clean and upright lives."

It is very unkind and unfortunate as well for worthy people of any race to be looked upon and treated like the unworthy ones. And yet this has been the lot of the worthy colored people in previous years.

They have been dumped over into the lake of injustices with the unworthy ones.

I am sure the kind expression of Mr. Davis, "treat him right," is welcomed by the colored people everywhere. And it is welcomed most heartedly. For colored people like to be treated right like any other people.

The sprig of unity should be cultivated whenever and wheresoever it is found, by all

racers. For if humanity would reap the fruit of unity, the tree of unity must be cultivated.

Taking all things under consideration colored people generally are worthy of all the kind considerations that can be given them from the American white people.

May God bless Mr. Davis for his kind consideration of the Negro.

Macon.

REV. J. H. KURTZ.

Atlanta Ga.

Christian Index

Jan-28-1937

Preachers, teachers and program leaders who desire dependable data on the interracial situation are invited to write for "Population Problems in the South," which has just been

published by the Commission on Interracial Co-operation, with headquarters in the Standard Building, Atlanta. This pamphlet contains significant facts on population trends, Negro progress, health, industry, education, recreation, farm tenancy, peonage, mob violence, citizenship rights, etc. Though assembled primarily for use by teachers of civics in the public schools, this

information will be equally helpful in the preparation of sermons, addresses, and programs on race relations. The Commission announces that sample copies of "Population Problems" will be sent free on request, though enclosure of postage

will be appreciated. Ten assorted pamphlets on race relations, including the above, are available for ten cents, and are especially recommended to those desiring to observe February 14 as Race Relations Sunday.

Negro of the New South

The university Negro of the new South was much in evidence at a city auditorium dance this week. 3-19-37

Music for the occasion was furnished by the band of Fletcher Henderson, a quiet-spoken, intelligent Georgia Negro who often contributes to the education of his race in the state. Henderson's father, who came

with his wife to Macon for a family reunion, long has been a pioneer in Negro education, serving 57 years as head of the Randolph County Training School.

On the dance floor, clean-cut young Negroes danced well, and decorously. White patrons in the balcony saw no knife wielding,

no evidence of drinking and heard no profanity. At times when "swing" music of the band was inductive to the tapping of toes, a couple or two would cut a few rhythmic capers on the floor, only to be re-

garded with expressions bordering on disapproval by other dancers.

Education, however, has not killed the race's enviable attribute of enjoying life to the fullest, especially at social gatherings. There was much laughter, but modulated laughter,

and there were "pardon me's" when years ago knives might have been flashed. Men such as Fletcher Henderson's father, who sat proudly on the stage with his son, are due credit for the elevation of the southern Negro. They have stuck by the South—they have realized the need of intelligent race leaders below the Mason-Dixon line.

Macon, Ga., Telegraph

April 12, 1937

HONORING PUTNAM NEGRO

Monday April 5, was the 78th birthday of "Uncle Jack" Montgomery, esteemed colored citizen of Eatonton and Putnam county. The Gordon Calloway Bible class of the Eatonton Baptist church and the local Kiwanis club joined together to express for the white citizens of the town and county their appreciation for his long and useful life.

A committee from the two organizations composed of M. S. Shivers, J. O. Collier, Frank A. Dennis, W. W. Walker, J. M. Gregory, J. L. Adams, B. G. Thomson went down to Uncle Jack's restaurant and Frank A. Dennis speaking for the Bible class presented him with a silver vase with this inscription, "Presented to Jack Montgomery, April 5, 1937, in appreciation for your good citizenship, and as a leader of your race in Putnam county, by the G. B. Calloway Bible Class."

W. W. Walker, president of the Kiwanis club, presented him with a Bible inscribed with the signatures of all members of the club, saying "We are presenting the best book to the best Negro in Putnam county."

Uncle Jack, as he is affectionately known was born prior to the War Between the States, born in slavery he lived through the arduous days of reconstruction and to see his race become an independent factor in the county's economic life. For more than fifty years he has run a restaurant in Eatonton, frequently being called upon to aid his white friends by the preparation of barbecues, fish and steak suppers and other delectable dishes for which he is well known. He sold the first ice cream, and retailed the first ice when it was shipped in from the north, before there was a single ice factory in Georgia.

His influence with his own race has been one of beneficent kindness and understanding. He has sought in every way to better them, he has lived and preached co-operation between the races, humbly striving to fill his own place with credit. A devout Christian, his devotion to his church is an example for every one, he has served as deacon and Sunday school superintendent of colored Baptist.

Many years ago he bought his own little home and at odd times has kept it in repair, planted his garden, raised his chickens, kept a cow, and grew flowers that were the envy of many. His wife, an expert seamstress, aided him in every way. His family of children have grown up and have the respect of all who know them. They have one son, a mail carrier in Albany, Ga.

All citizens irrespective of creed or color are devoted to Uncle Jack and appreciate him for what he is, an honorable man and a good citizen.

WHEN THE RACES STUDIED TOGETHER

In calling the rolls of the charter membership of Mt. Olive and Turkey Creek churches the roll of the charter membership of Old Green Pond African Methodist church would just about be included.

The old Negroes in most of the country churches had a place to worship in the same building with their white folks, and they had the same preaching. They were brought up in the same principles of good citizenship, as were the sons and daughters of their masters, and they tried to adhere to these principles throughout their long and useful lives. They sought also to the best of their knowledge and ability to pass on to their children the things they themselves had been taught. The effect is shown today. In almost every community may be found descendants who stand high in the estimation, not only of the other Negroes, but of white people as well. Mt. Olive and Green Pond are merely symbolic, or typical. No complete history of Georgia can ever be written without giving the rightful place to

the faithful slaves whose brawn, and in many of its grandfathers and great-grand-
instances, brain, changed a wilderness into a cultivated land. fathers and is willing to stand up
for the right even when the right

Good cooks, housekeepers, maids, and laundresses are unpopular and outnumbered.
We certainly hope Mayor Under-

After many years of rambling Nathan Foreman wood gets over that bullet wound.
had a yearning to go back to the old Mt. Olive. We believe he represents the dawn
section and get "Old Mammy" to cook another of a new and better way of do-
meal, such as he remembered from the distant ing things in Georgia.—Fayetteville
past. He thus describes a visit to "Aunt Mary" Observer.

With as little noise as possible with the brand
of cyar I was drivin I came to a halt in front
of the old house—old "Wes" was dozing on the
front porch as peacefully as the summer sun and
flies would let him—

"Hello there, you old humbug, how you come
on?"

"In de name er goodness, who dat knows me?"

"Wouldn't you like to know?"

"Hee, hee, heeah! Thot ole Wes wudn't know
you, did you, honey?—git out'n dat contrapshun
and come in dis house. Boy, Ise glad to see you—
Hyar, Mary, come out hyar and see who done
come to life."

"Aunt Mary" came slowly and officiously—not
aiming to be taken by too great surprise—with
the palm of a time-worn hand shading the dim-
ming eyes—"speak ob de debil and he imps'll
pear—come to ole Mary, boy, one mo time fo I
leaves dis sinful worl fo manshuns in de sky."

"I'm hungry, got anything to eat, aunt Mary?"

"Lissen at dat boy—ain't change a mite in fawty
yars; sho, us got sump'n teat—jes time he hit de
do he axin bout some grub—jes lak he allus done
wen he wus lil boy—allus hongry. Git yosef out
to de woodpile, Wes, an git some splinters an
whilse you is gittin de stove good en hot I see
ef I cain roll out some biskits dat'll make dis boy
slap he own gramma. Come on in de kitchen an
tell ole Mary bout ever las one er de folks. Staht
fum whar you is, an go all de way back. Yas,
sur, many is de time I is hatter take you cross
mah checked apun an warm up yo pants ter keep
you out'n debilmint whilse yo mama wus busy wid
de sewin an sich lak as dat. Den, hit look lak
you is gittin wusser an wusser, spite er all dat.
Come way fum dat cawfy, Wes, an git yosef down
to de spring-house an fetch dat pitcher er butter
milk up hyar—whar is vo raisin at, nohow!"

Shot At Sunrise.

When a mob of 400 armed men
down in Georgia found it neces-
sary to shoot a 75-year-old negro
who was arguing with them about
searching his home for a fugitive
one of the bullets struck and se-
riously wounded John W. Under-
wood, 25, mayor of Mt. Vernon,
who was trying to act as a peace-
maker. *Daily News*

Now the shooting of one negro
more or less down in Georgia is
nothing very unusual. That state
suffered more than others under
the iron-heel of reconstruction and
has been recovering more slowly
from the racial ill-feeling which
was imposed upon it from the out-
side. *9-8-37*

But the truly remarkable feature
of the Mt. Vernon affair is the
wounding of the mayor.

It has not been customary for
the officials of Georgia towns to
interfere with the boys when they
got to hankering for a hanging or
a shooting or a burning. *9-8-37*

But Mayor Underwood was just
a baby when the Leo Frank busi-
ness was running Georgians wild.

His youth indicates a new way
of thinking on the part of a new
generation of Georgians and his ac-
tion indicates that new generation
possesses an intellectual fortitude *9-8-37*

Race Relations - 1937

Improvement of

Manteo, N. C., Dare Co. Times
October 1, 1937

IT HAPPENED IN THE SOUTH

At Hatteras an old negro man recently died. He was a quiet-mannered, honest citizen, who knew his place, yet moved freely among the white people. He held the respect and esteem of every citizen. He was honest and industrious, and frugal, and while in health was independent. In his last illness white people went to his home and nursed him, provided for his comfort, and welfare, and when he died, they buried him with all the reverence and esteem they would have given one of their own. And school was dismissed for his funeral, and the whole neighborhood gathered to pay respect to his ashes.

This was in Dare County, North Carolina, Southern U. S. A. We don't know that the people at Hatteras are much different from people anywhere else. We just believe this old negro man so lived that no citizen could fail to respect him. One old negro like that can do more for the negro race than all the Joe Louises in the world; can do more than every negro preacher and writer who clamors for social equality with white; and can serve his race and his fellow-men better than any teacher who tries to horn his pupils in on white folks programs.

Tom Angell came nearer winning social equality with white folks than any negro we ever heard of, and nobody ever knew of his demanding any rights. He so lived that everybody accorded him his rights and a few privileges. Hatteras lost a gentle friendly soul, who will be missed as much as any negro man may be missed.

WHITE MAN'S DEATH

MOURNED BY NEGROES

Chatham Daily News
(Special to Daily News)

Wilson, Sept. 20. — Robert L. Rice, recently died here. Yesterday it was revealed that he willed his entire estate to his wife.

But that is not the story. The negroes of Wilson are still sorrowing over the death of the white man.

For years Rice had done much for the negro housing problem in Wilson renting his houses more cheaply, perhaps than others rented houses to negroes here. Rice saw that his houses were screened and that they were as modern as he could make them for the colored people.

At Christmas time he would give each of his tenants a week's rent free, and did many other kind things for the negroes of the town.

It is understood that his wife will keep the good work of her husband up.

Smithfield, N. C. Herald
December 10, 1937

AN EXAMPLE OF RACE COOPERATION.

The Negro citizens who, in a resolution presented to the town board of commissioners Tuesday evening, deplored the burglaries by seven Negro youths in Smithfield, are to be commended for their attitude and for their efforts to prevent such occurrences.

Negro leaders here have a broad vision for their races as exhibited in the almost Herculean undertaking which they have shouldered in the erection and equipment of a recreation and vocational center in connection with the Negro school. They realize that idle hands will find

North Carolina

mischievous to do and they are endeavoring to equip the vocational building so that school may attract Negro boys and girls who are not interested in the more intellectual pursuits to learn a useful trade. They realize that the use of leisure time is a big factor in the development of character in youth and they have provided a supervised recreation center with the aid of WPA where leisure hours may be spent in wholesome play.

Now, these same Negro leaders come forward with a plan for cooperating with the law enforcement officers in putting down crime. They propose a law and order board composed of law-abiding Negro citizens to assist the regular law enforcement officers in reducing delinquency among the Negro youth. They intimate that they are already making a study of the homes from which the seven Negro boys who were recently arrested come. This is worth while research for bad living conditions have a definite bearing upon delinquency. With such intelligent cooperation, with both races working to show youth a better way of living, good results are bound to follow. The forces at work in Smithfield is a splendid example of cooperation between the Negro and white races.

Asheville, N. C., Times
December 17, 1937

Readers' Referendum

A MATTER OF RACIAL AND SOCIAL JUSTICE

Editor of The Times:
In your editorial of Dec. 11 in praise of my ministry in Asheville, which I warmly appreciate, but of which I cannot claim to be worthy, you say of me, "The results of his counsel, sympathy and understanding as a member and chairman of the Interracial Commission of Asheville.

to single out one of his important activities, have meant more to the progress of the Negroes of Asheville and to amicable relationships between the two races than can be assessed by any material system of measurement."

In the Citizen-Times the next morning there appeared a heart-moving letter from Professor J. H. Michael, Principal of the Hill Street School, calling attention to repeated and successful protests to the City Council by white citizens against every proposal made to provide a recreational center for Negroes, the latest of these protests being against the purchase of a tract near the Negro High School on Hill Street for a recreational park.

I should prove unworthy of your praise and of the esteem of the Negroes of Asheville, if I should remain silent in the face of this situation. Being a property owner, I can well understand the objection of property owners to any action on the part of the City Council that would injure the value of their property. It is not a question that should be settled without regard to their interests. The brunt of it should be borne by the community, for it vitally concerns the interests and the bounden obligation of the community.

He is blind indeed who fails to see that our present policy of injustice to the Negroes is sowing seeds that will do our city deeper injury than can be measured by the standards of material values. If we sow the wind we shall reap the whirlwind. The ills of the world today are largely the fruit of racial injustice and consequent racial conflict. Our children and our children's children will reap the baneful harvest of our sowing.

The City Council should not rest, we should not permit them to rest, until a solution to this vital question has been found. A recreational park for the Negroes must be provided somewhere, somehow.

R. F. CAMPBELL,
Chairman of the Interracial Commission of Asheville.
Asheville, Dec. 16, 1937.

Race Relations - 1937

Improvement of.

North Carolina

Project Roads Named for Three Negro Leaders.

Raleigh, N. C. News & Observer
December 27, 1937

NAME PROJECT ROADS FOR NEGRO LEADERS

Roanoke Farm Drives Named
for Preacher, Business Man
and Teacher

The names of three North Carolina Negro leaders were given to three new roads cut through the Tillery Area of the Roanoke Farms Resettlement project in Halifax County to serve Negro farmers who will occupy that section of the project.

Silver Lane, Merrick Road and Inborden Drive are the names of the roads after "Negro citizens whose useful careers should serve as examples to residents of this new community," according to George S. Mitchell, regional director of the Farm Security Administration.

Silver Lane is named for Joseph Silver, 81-year-old Negro preacher and agricultural leader who, about 35 years ago, headed a group of eight Negroes who bought a 2,000-acre tract of land in Western Halifax on credit, divided it into farms, paid for it and have made good, independent livings.

Merrick Road was named after the late John Merrick, who rose from hod carrier and barber to become president of the N. C. Mutual Insurance Company in Durham. Merrick has been called the best known Negro in North Carolina.

Inborden Drive bears the name of T. S. Inborden, one of the founders of and for a number of years principal teacher in the Bricks School for Negroes, located near Tillery. Inborden is now principal of the school which is now being run with State funds, but for a number of years, he and his associates were running a farm life school, training thousands of Negro boys and girls to become blacksmiths, carpenters, mechanics, homemakers and farmers. Some also became teachers, dentists and physicians.

The Tillery Area of the Roanoke Farms Project is for 125 Negro families and is located on the Roanoke River a few miles south of Halifax. The farms average about 60 acres each and houses and barns have been completed on about 50 of the farm units, now occupied.

Greensboro, N. C. News
December 27, 1937

New Roads Are Named to Honor Negro Leaders

Silver lane, Merrick Road and Inborden drive are names given by the farm security administration to three new roads cut through the Tillery area of the Roanoke farms resettlement project, Halifax county, to serve negro farmers who will occupy that particular section of the project.

"The three roads are named for negro citizens whose useful careers should serve as examples to residents of this new community," said George S. Mitchell, regional director of the farm security administration, Raleigh.

Silver lane is named for Joseph Silver, 81-year-old negro preacher and successful agricultural leader of his race. Some 35 years ago Silver headed a group of eight negroes who bought a 2,000-acre tract of land in western Halifax on credit, divided it into farms, paid for it, and have made good independent livings.

Merrick road is named for the late John Merrick, known for his leadership in this state in negro commercial life. From humble hod carrier and barber he worked his own way up the ladder, built up and became president of the North Carolina Mutual Life Insurance company.

Inborden Drive is named for T. S. Inborden, one of the founders of and for a number of years principal teacher in the Bricks school for negroes, located near Tillery. Among Professor Inborden's writings is a short history of that school, an institution which has had a marked influence for good in that section of the state.

Improvement of.

The Growth of Brotherhood

Conditions are rapidly changing in Oklahoma in the field of race relations, and in many ways these changes are coming more rapidly than the average black man can appreciate and understand. The newer vision of white citizens is evidenced in their increasing interest taken in the black man's views on public questions and a willingness to sit around the council table and discuss matters with him.

The real truth is that the spirit of the Oklahoma Negro is today not up to the level of white liberalism. We mean to say this: White people are willing now to give Negroes equality of opportunity on a level above that for which black men have the spirit to ask.

It was Charles Lamb who said, "I cannot hate a man I know." All over Oklahoma in white churches, schools and in public forums, as never before, white people are evincing a desire to hear what black folk think about things. In our recent two weeks trip over the state in the interest of the National Association for the Advancement of Colored People, in fully half of the meetings white people came out in large numbers, and in every instance, the majority of those who came joined the Association.

There is but one answer to this changing attitude. It means a new day for both black and white in the Southland. There is no question regarding the sincerity of purpose motivating this developing friendship. White people are understanding the thoughts, objectives and purpose of black people in a way impossible in the old days when a deaf ear was turned to black psychology and reasoning.

And if one should be pessimistic as to the actual trend towards higher realms of racial behaviorism in Oklahoma, none can doubt the very definite growth of our judicial conscience, following perusal of the recent decision of Judge Fletcher Riley on the question of segregation, and still more recently the vote of Representative Lyle Boren in the Congress of the United States, which had for its purpose the removal of the anti-lynching bill of Representative Gavagan of New York, from the Judiciary Committee to the floor of the House, where it may be voted on. We who live in this state can remember when such a vote would have meant political suicide to an Oklahoma congressman. This vote of Congressman Boren is not a compliment alone to his moral courage, but also to the enlightened level of thinking to which his constituency has arisen.

For two races to live together in complete brotherhood and good will is not a new experience for the world. Down below the equator in Brazil, our neighbors to the south have approximated such a standard. In a land where black men were formerly slaves today the two races live together in obvious peace and happiness.

It was but natural following a bloody internicine conflict, such as characterized the Civil War in the United States, that strained relationships would follow, as we have known, and been the victims of for the past 70 years.

Slowly, but surely, the men and women of both races, who tasted of the bitterness of Reconstruction, are passing off the scene, and flowering in their places is a younger generation, seeking to profit by the experiences and mistakes of their forebears; who seek a fuller and a richer life. In Oklahoma today one can see rapidly developing the wise philosophy: "Justice is a kingdom's strength."

Race Relations-1937

Improvement of

Virginia
6

INTERRACIAL RELATIONS

"Interracial relations" has become a much overworked term. Like charity it is used to cover a multitude of faults and ~~ambitions~~. *The Planet* it furnishes locomotion for any kind of pet idea or scheme while on the other hand it serves as ~~brakes~~ *Richmond* to hold fast opposition to repression and oppression. Moreover the term must be susceptible to divers and sundry meanings. *7-3-37* In proof of the point we submit that, within the past week, five separate and distinct propositions, none of which are in the least related have been advanced here in Richmond and in each instance the plea for acceptance has been based upon the representation that each made for better interracial relations. If the present trend continues, "interracial relations", in a short period of time, will mean simply a sucker's bait to serve the purpose and interests of the person or group employing its use. When the truth is told, however, desirable interracial relations can only be established upon the foundations justice, equity and right. The term loses its virtue and vitality when used either as a subterfuge or as a vehicle of deceit and selfish purpose.

Race Relations-1937

Alabama.

Meetings, Conferences, etc.

Talladega, Ala. Home
February 12, 1937

Chapel Programs On Race Relations

was Miss Mary DeBardeleben who spoke on "Negro Authors." It was shown that the negro is a producer of Literature. She read a number of poems and commented on the prose of the Negro race. Miss De-

Bardeleben was introduced by Dr. Rosa Lee Walston.

A series of chapel programs on race relations, sponsored by the Talladega chapter of the National Association for the Advancement of Colored People, will be concluded at Talladega College Sunday morning at 10:30 o'clock, when Rev. Buell G. Gallagher, president of the college, will speak on relations between the white man and the Negro.

The series began Tuesday, with students speaking daily in the chapel period on various subjects pertaining to

the Negro and race relations. The birthday of Abraham Lincoln was observed as part of the chapel program Friday.

Speakers during the series were: William Boyd, president of the chapter on the history and work of N. A. A. C. P.; Edward Jacko, on "Self-contained Black Economy"; Carol Brice on Negro history as a subject for drama; and Catherine Cater on the Talladega

College library and its resources for the study of the Negro and race relations.

Opelika, Ala. News
February 12, 1937

MISS DEBARDELEBEN ADDRESSES AUBURN WOMEN

The Auburn Woman's Club held its monthly meeting yesterday at the Methodist Church. Mrs. Walter Schreiber, chairman, presided.

Reports of officers and committee chairmen were made by Mrs. L. M. Sahag, secretary; Mrs. Herman Jones, Inter-Club Council; Mrs. Zebulon Judd, Civics. Mrs. Judd presented Prof. W. W. Hill of the College Engineering Department with his suggestions and study of reading the home meters.

The Nominating Committee selected included: Mrs. C. H. Davis, Mrs. W. Hill, Mrs. J. W. Watson, Mrs. A. D. Burke, Mrs. L. O. Brackeen and Mrs. J. C. Cannon.

The main speaker of the afternoon

The Garden Department served tea after the program. The committee assisting in serving was composed of Mrs. George Sargent, Mrs. G. H. Bennett, Mrs. Alpha Cullars, Mrs. J. W. Ryan Jr. and Mrs. C. B. Godfrey.

MRS. L. O. BRACKEEN,

INTER-RACIAL MEETING—

An Inter-Racial meeting will be held at the New Covington County Training School for negroes in Andalusia on March 5th from 3 to 5 P. M. At this time the Missionary Societies of the Baptist, Methodist and Presbyterian churches will have a book shower for the school library. Shrubs for the school campus will also be acceptable.

An interesting program has been arranged for this meeting and Dr. J. A. Cook of the Baptist church will give the devotional.

Mrs. J. S. Burnett was called to Montgomery Wednesday on account of serious illness of her brother, Mr. W. A. Bellingrath.

Birmingham, Ala. News
February 13, 1937

RACE RELATIONS DAY SCHEDULED

The fifteenth annual Race Relations Sunday will be observed Sunday at the First Congregational Church, 1501 Seventh Avenue North, with special services beginning at 7 p.m.

Speakers will be Prof. Marion E. Zealey, Miles Memorial College; Mrs. J. D. Stradley, executive of the Y. W. C. A.; Dr. Henry M. Edmonds, pastor of the Independent Presbyterian Church and chairman of the state committee of the Alabama Commission on Inter-Racial Cooperation, and Mrs. A. D. Zuber, secretary of the Y. W. C. A. for Col-

ored. Dr. William F. Frazier, New York, vice president of the home boards of the Congregational and Christian Churches, will be introduced during the program, which will include Negro spirituals by the choir.

QUARTLY INTER-RACIAL MEETING—

The quarterly Interracial meeting of the Womens organizations of the Baptists, Methodist and Presbyterian churches was held on Monday afternoon in the Baptist Church.

With Mrs. T. J. Hayes presiding, the meeting was opened with the grand old hymn, "O Zion Haste," and Mrs. Parnell Lewis led the prayer.

Mrs. J. T. Brown conducted the devotional, using as her theme "Forget not the gift that is within thee."

The presiding officer stated that for sixteen years the womens church organizations had conducted interracial meetings for the purpose of "establishing contact," and quoted Stanley Jones, "You can have race prejudice, but you can't have Christianity and race prejudice."

Mrs. R. H. Jones gave a brief sketch of the Stillman Institute.

The three negro women who attended the Negro Woman's Conference May 29-June 4, at Stillman Institute in Tuscaloosa, brought inspiring reports of the meeting.

Bertha Parker spoke on the "Morning Watch," and the wonderful presentation of the study in Ephesians taught by Mrs. Sikes of Tuscaloosa. Mahala Nix spoke of the Fellowship meetings, and of the sermon by Rev. E. E. Lane, of Brazil, whose text was "The First Interracial Meeting."

Joanna Avery said her talk would be on the "left-overs" and the "Say-So" meeting. Each of the speakers expressed her appreciation at being permitted to attend the conference.

Gadsden, Ala., Times
July 1, 1937

VANN TO SPEAK SUNDAY BEFORE NEGRO MEETING

Good Will Gathering To Be Held At Carver School

Dr. George S. Vann, chairman of the city commission, will be the principal speaker at a mass meeting of colored people at the Carver High School auditorium next Sunday afternoon at 3:30 o'clock, it was announced today by a committee on arrangements.

The meeting is similar to others that have been held in Gadsden since before the World War and is for the purpose of encouraging colored people in their efforts to become good citizens and to assure them of the good will of white citizens.

The Rev. O. B. Burton, colored, will be one of the speakers and his subject will be "The Spirit of the Church." Dr. W. G. Coffey, colored, will also speak as will various representatives of the race.

Jasper, Ala., Eagle
September 16, 1937

INTER-RACIAL ACTIVITIES

A. J. Taylor, a negro member of the National Staff, who devotes his time to the organization and promotion of Scouting among negroes, will be in our council for four days beginning September 19. Next Sunday afternoon at 3 p. m. Taylor will address a meeting of representative negroes from all communities in the county. Men and women are invited to this meeting, which will be free

Eleazer Will Lecture At Huntingdon College

Robert B. Eleazer, director of the Commission on Inter-Racial Cooperation, writer and lecturer, will appear at Huntingdon College today for a series of lectures and an address before the student body.

A graduate of Southwestern University, Mr. Eleazer, 33 years headed the secretarial and editorial work of the Board of Missions of the Methodist Church South, during eight of which he was editor of The Missionary Voice. He has done voluminous pamphleteering and has edited books which are used in 150 Southern schools. He is said to be an excellent speaker.

Following his visit to Huntingdon today, he will depart for Birmingham, where he will lecture at Birmingham-Southern College.

Birmingham, Ala. News
October 27, 1937

WOMEN DISCUSS RACE PROBLEMS

Missionary Groups Of All Churches In City Take Part In Meeting

Interracial matters were discussed this morning at a meeting in the First Presbyterian Church, which was sponsored by the Woman's Missionary groups of all churches in the city as part of the "Church Emphasis Month."

Mrs. James W. Wood, president of the Council of Federated Church Women, presided and Principal Robert C. Johnson, of Avondale Negro Elementary School, made an address in which he offered suggestions on what the women's groups may do to aid the members of his race.

Another feature of the "Church Emphasis Month" will take place at 7 p.m. tomorrow when hundreds of Birmingham church members will sit down at fellowship dinners throughout the city. They will all be tuned in on WSGN to a program featured by speakers of all denominations who will talk on the spiritual reawakening that has been emphasized during the month.

Religious and civic leaders who will take part on the radio program will be the Rev. Allen Moore, presiding elder of the Methodist Episcopal Church, South, at Bes-

semer, who will sound the keynote of the "Fellowship Dinners;" the Rev. Frank Cross, Frazer Banks, of the Birmingham school system; Mrs. Wood and Clem Melancon, representing the business interests of the city.

D. H. Price, of the federation, explained that "many new things—youth emphasis, outstanding speakers on subjects of general community interest, Christmas programs and an Easter spiritual emphasis—will follow this October spiritual awakening."

The adoption of a year's program will be considered by the ad-interim committee of the Christian Federation at a meeting at 4 p.m. tomorrow in the Y. M. C. A. Building.

Another young people's program was conducted this afternoon when young people's leaders gathered at the offices of the Birmingham Sunday School Council to elect officers and perfect their organization.

Race Relations-1937
Meetings, Conferences, etc.

Arkansas.

Sees Improvement In Arkansas' Race Relations

NORTH LITTLE ROCK, Ark., — (AP) — Dr. G. A. Gregg, widely known educator and the president of Shorter college, was recently the principal speaker at the closing assembly at Hendricks college, Conway, Ark., the meeting being held as part of Hendricks' program for improvement of race relations. Dr. Gregg, who is the brother of Bishop John A. Gregg of the A. M. E. church was given a hearty welcome by both faculty and student body.

After his lecture, interviewed concerning conditions generally in Arkansas, the president of Shorter college declared, "Considering the general attitude of the State of Arkansas, there is a ray of hope for a better day. We have had a very pleasant year at Shorter college. These people are appreciative and feel keenly the need of education for their youth. Our trustees have made students' expenses least possible, so that the largest number may be reached. Education is basic to human understanding. We have cooperated with the government in the NYA and WPA projects. We have an Adult Opportunity School for students from ages 16 to 95, with 160 enrolled, to whom this course means new life, hope and vision. Our 95-year-old student says 'A man is never too old to learn.'

Race Relations-1937

California.

Meetings, Conferences, etc.

MEMBERS OF SAN DIEGO RACE RELATIONS SOCIETY HOLD BANQUET



At the U. S. Grant Hotel, members of the San Diego Race Relations Society, Dennis V. Allen, president, recently held their 13th annual banquet. Seated at the speakers' table, left to right, were the following: Felipe Inocencio, State president Filipino Society; Joseph K. Sano, Japanese attorney; Miss Ada York, county superintendent of schools; T. C. Macauley, San Diego chamber of commerce; Waldo Malmberg, Swedish consul; the Rev. J. O'Connor; Will Crawford, city superintendent of schools; Dr. A. P. Nasatir, Paraguayan consul; M. Herschel, Chilean consul; Dennis V. Allen; Leland G. Stanford, president of Balboa College of Law, toastmaster; Percy J. Eunbough, mayor of San Diego; Ed Fletcher, State senator; Marco Martinez, Honduran consul; Hugh MacBeth, Lawyers Club of Los Angeles; J. J. Van Eizenga, Netherlands consul; Eric Barham, Panmanian consul; Walter Bellen, chairman, San Diego County Supervisors; Commander Frank Luckel, U. S. Navy; Rev. Kei T. Wong, China; Clarence H. Novotny, Czechoslovakia.

Race Relations-1937

D.C.

Meetings, Conferences, etc.

Washington, D. C. Post
February 18, 1937

ment service rendered a violin solo.

Inter-Racial Meeting

To Hear Miss Topping

Miss Helen F. Topping, secretary to Dr. Kagawa, Japanese Christian leader, will speak at an inter-racial meeting tomorrow afternoon in church, Eleventh and R Streets, Mount Vernon Place M. E. Church Northwest each Sunday evening South. The subject of discussion will be "What Can Each Race Con-tribute Now, in This Community?" Mrs. R. W. Brooks is the pastor. The Rev. John W. Rustin, pastor of Mount Vernon Church, will pre-

Three readings were given by Charles Mickle. The program was closed with a piano solo by Miss Carolyn Mapp and the singing of "Now The Day Is Over" by the Lincoln Temple group. The society at Lincoln Temple meets at the church, Eleventh and R Streets, Northwest each Sunday evening at 6 o'clock under the direction of Mrs. R. W. Brooks. The Rev. R. W. Brooks is the pastor.

MIXED GROUP OF YOUNG PEOPLE HOLD SERVICES

Lincoln Temple Society
Present Program at
White Church

The Young People's Society of of the Lincoln Temple Congrega-tional Church were the Young People's Society of the Calvary Baptist Church (white), Sunday afternoon at 6:30 o'clock. The purpose of the evening was to create a closer relationship between the young people's societies of the two churches.

A program was presented by the young people of Lincoln Temple to a large and appreciative audience.

Opening remarks were made by Miss Pinckney Ross, president of the Lincoln Temple group. Miss Pinckney also presided during the evening.

Other numbers on the program were: Scripture lesson, Kenneth Francis; Prayer, Harold Strothers; vocal solo, Clarence Jacobs accompanied by Earl Anderson.

A reading was given by Miss Laura Mitchell. J. Dallas Jenkins who was the guest speaker used as his subject "Respect Personality". Following the talk by Mr. Jenkins, an original prayer was given by Mrs. Maud Johnson. William Weir Stewart who recently came to the city from Indianapolis, to enter the govern-

Race Relations 1937

Florida

Meetings, Conferences, etc.

Jacksonville, Fla., Times-Union
January 17, 1937

Poteat Will Speak Here Mission Group to Hear Minister-Author.

The Rev. Edwin McNeill Poteat Jr., minister, missionary and author, is one of the foremost speakers the Florida Chain of Missionary Assemblies is bringing here tomorrow and Tuesday. He is scheduled to speak at the First Baptist Church, discussing such themes as "The Road to Peace," "Race and the Human Race" and "Christian Faith and Economic Change." He will also address the Florida Christian Youth Conference, held in conjunction with the Florida Chain of Missionary Assemblies.

Dr. Poteat, pastor of Pullen Memorial Baptist Church, Raleigh, N. C., comes in close contact with students of North Carolina State College since the church is on the edge of the school campus. He is considered one of the outstanding young preachers of the South, is a member by appointment of the North Carolina State Board of Charities and Public Welfare and of the executive committee of the North Carolina Social Service Council and is chairman of the North Carolina State Legislative Council. He is also president of the Commission of Interracial Co-operation in the South.

He came into prominence at the last Southern Baptist convention when he recommended the creation of a social research bureau with a free hand to study changing social problems. Liquor, laxity of moral imperatives, mob violence in lynchings and labor disputes, unemployment and efforts to correct it by government in business "impress us with the fact of confusion and uncertainty of our social life," his report said.

Dr. Poteat is a graduate of Furman University and the Southern Baptist Seminary. He spent a year as traveling secretary of the Student Volunteer movement and then nine years in China doing general missionary work at Kaifeng. He also acted for three years as a member of the faculty of Shanghai University.

Among his recent books are "Coming to Terms with the Universe," "Jesus and the Liberal Mind," "John Doe, D.D." and "Thunder Over Sinai."

Plant City, Fla., Courier
February 19, 1937

Inter-Racial Services on Next Sunday

Will be Held at Allen Chapel;
Sponsored by
Pastors

An inter-racial religious service will be held at the Allen Chapel, Laura and Warnell streets, at 2:30 Sunday afternoon. The service is being sponsored by Dr. A. R. Larrick, Rev. D. F. Sebastian and Rev. J. Withers Blake, and the principal speakers will be Dr. Blake and Dr. Nathaniel Hawthorne Jeltz, prominent colored evangelist. Dr. Larrick and Rev. Sebastian will also be present at the service.

According to Dr. Jeltz, reservations are being made for 250 white persons at the service Sunday afternoon. Dr. Jeltz has delivered the sermon he will present Sunday 170 times in the past before more than 300,000 persons. The title of the sermon is "Am I My Brother's Keeper." Dr. Jeltz has spoken in some of the largest churches in America.

Several negro spirituals will be sung by a chorus of 50 voices. Dr. Jeltz is state educational evangelist of the A. M. E. church. St. Petersburg, Fla., Times

October 16, 1937

Grotto Committee to Hold Inter-Racial Conference

Former Mayor R. G. Blanc, chairman of the Selama Grotto educational committee carrying on the group's campaign against social diseases, has called for an inter-racial meeting of his committee with local leaders of the negro race.

The committee will meet with the negro representatives in the mayor's office at 10 o'clock Monday morning, R. L. Markham, secretary to the mayor, said yesterday. The meeting was launched by the Grotto at a meeting Thursday night. It was

Interracial Meeting Held

In Florida

Better Relationships
Objective of Group

In Jacksonville

JACKSONVILLE, Fla. — ANP

Several hundred white and colored young people gathered in a local church last week and heard suggestions for closer relationships and improved amity between the two races. The gathering was the Interracial Interdenominational Youth Conference, sponsored by the Presbyterian Church and participated in by several local denominations.

Several local church leaders of importance took active part in the work of the session. Rev. F. B. Diggs, of the colored Presbyterian church, was responsible for much of the preparatory work, while others of the A. M. E., Methodist and other churches contributed greatly to the meeting's success.

One of the outstanding young people's addresses scheduled for the session was a talk on "Interracial Habits" by youthful Mildred Jacobs, leader of several lay movements in the M. E. church.

the control of syphilis and other social diseases is scheduled for the Capitol theater in Clearwater at 10 o'clock Saturday morning, it was announced today by Dr. Grace Whitford of Ozona and Dr. Thomas E. Morgan director of the Pinellas county health department.

Dr. Alvin L. Mills of St. Petersburg, in charge of the talking motion picture in this part of the state will lecture. It will be shown in St. Petersburg and Tampa to a selected list of civic, fraternal and religious leaders, both men and women. No children will be admitted.

Dr. Whitford said the film was produced by the American Medical association and is being sponsored by the Florida state board of health.

The picture which runs an hour, was first shown at the meeting of the American Medical association at Atlantic City.

announced that permission had been extended to the committee to have speakers appear at the four Pinellas county senior high schools and at Junior college.

It was also announced arrangements had been made for children above 14 years of age to receive reduced rate tickets to the film "Damaged Lives," which will be shown next week at the Playhouse. The picture treats in dramatized form the story of syphilis.

Importance of obtaining negro co-operation in the movement was shown at the meeting Thursday when a speaker, quoting statistics, pointed out that among adult negroes of the south the instance of syphilitic disease ranged from eight to 50 per cent.

TO SHOW PICTURE

TODAY AT CLEARWATER

CLEARWATER, Oct. 15.—Premier showing in Florida of an educational picture dealing with

Race Relations - 1937
Meetings, Conferences, etc.

Georgia.

Mobile, Ala., Register
October 8, 1937

Civil Liberties Violations Over South Attacked

Interracial Commission Moves
To Stamp Out Violence Now
Current In Dixie

By The Associated Press

ATLANTA, Oct. 7.—The Commission on Interracial Co-operation voted today to "exert all possible influence to put a stop to the wave of violations of civil liberties now current in the South."

The commission, at its annual session here, elected Dr. Howard W. Odum of the University of North Carolina as president.

Approximately 100 members from all parts of the South attended.

Civil Liberties Studied

The resolution dealing with civil liberties read:

"Resolved: That the Commission on Interracial Co-operation and the individual members thereof exert all possible influence to put a stop to the wave of violations of civil liberties now current in the South; in particular the beating of white labor organizers and the illegal treatment of negro farm workers."

Dr. Odum, the new president, is a native of Georgia and former dean of Emory University. He is the editor of Social Forces, and was president of the American Sociological Society in 1930.

R. B. Eleazer of Atlanta, secretary, said the announced purpose of the commission was to improve "conditions of neglect and injustice affecting negroes and of the mistaken attitudes out of which such conditions grow."

Race Relations-1937

Meetings, Conferences, etc.

Macon, Ga., Telegraph
April 25, 1937

Mercer Planning Extension Study

Negroes Invited to Participate Under University Direction

During the coming summer, Mercer university again will conduct an extension of its summer school at Central City college for the benefit of Negro school teachers in this section, according to plans approved yesterday by Dr. Spright Dowell, president of Mercer.

The extension service at the Negro college is conducted by Mercer with the approval of the state department of education, which gives full credit for the summer work.

Mercer faculty members will teach courses in education, English, social sciences, physical education, psychology and related subjects during the term. In addition to the Mercer extension school, full credited courses in high school subjects also will be offered under the regular Central City college faculty.

Registration will be held June 12 and classes for the session will open June 15, it was said.

Last year over 100 Negro teachers from Bibb and several other counties attended the session.

Atlanta, Ga., Georgian
April 23, 1937

INTER-RACIAL STUDENT PEACE RALLY PROBED

Atlanta College officials Friday morning were investigating reports of an alleged interracial anti-war meeting held by students Thursday night at the First Congregational Negro Church.

According to the reports, a white student presided at the meeting, which included talks by two white and two negro students.

More than 40 youths attended the meeting. According to the speakers, the group was working as a part of the Emergency Peace Campaign, which was to have been culminated Thursday throughout the United States with mass demonstrations.

The meeting was held in a basement room of the church. Seated at the far end of the room was the presiding officer, a white student. Next to him was another white speaker, a tall blonde girl, and a negro girl.

SUDDEN HUSH

On each side, extending around the room, was a circle of approximately 45 people, both white and negro boys and girls.

A sudden hush settled on the group as the chairman began:

"Fellow students, we are gathered here tonight to promote the interests of the Emergency Peace Campaign. There will be four speeches."

The first speaker, a white youth, rose slowly:

"We are met here to declare ourselves against war . . ."

There was no fiery oratory. There were no demonstrations from the floor. When the speaker had finished there was calm for a second and the chairman began again. There was no applause. The next speaker was a negro boy.

The blond girl was the third speaker. She had a beautiful voice and spoke with the utmost clarity and calmness. Her subject dealt principally with the ways and means of furthering the emergency peace program.

A negro girl concluded the program of addresses. The chairman opened discussion from the floor.

HITS "CAPITALISTS"

"Can we secure peace?" some one asked, "under our present capitalistic system?"

"If we can't," came the ringing answer, "we can get rid of the capitalistic system."

A tall young man who spoke with a slightly foreign accent stood up. Eloquently he made a plea for organization in Atlanta. When he sat down others took up the discussion.

Should the organization be interracial was the question proposed.

A young white college girl spoke up:

"It can never succeed if it is not."

Other girls expressed similar opinions. The college boys, of both races, also expressed their desire for an interracial "Atlanta Peace Movement."

All was quiet, apparently the meeting was almost concluded. Suddenly a young white girl jumped nervously to her feet.

"HIGH SCHOOLS TOO"

"Mr. Chairman," she began. "I don't see why you mention only the colleges. Can't we high school girls join the movement?"

The idea seemed to strike the fancy of the leaders. Why, they suggested, not have an interracial organization of colleges and high schools in Atlanta?

A committee was named to make plans. All colleges in Atlanta, white and negro, were given a representative. The chairman of the committee was given the power to name representatives from the high schools.

A Serious Matter

According to a news item appearing in the daily papers there was held on Thursday evening, April 22, in the basement of the First Congregational Negro Church in Atlanta an inter-racial anti-war meeting.

The report is that the meeting was attended by more than forty young men and women of college age, and consisted of members of both the white and colored races, sitting side by side, interspersed between each other regardless of race or sex. It is understood that there was one young girl not unknown in Decatur and DeKalb County present and that she participated in the proceedings.

After a general discussion of the subject, during which it was urged that if necessary the entire system of government should be abolished, it is understood that a committee was named to organize inter-racial organizations in all colleges in this vicinity and all high schools in Atlanta.

Such an affair is an outrage to this community for two distinct reasons. One reason is that it is a diabolical scheme to align our youths with organizations whose intent and purpose is to overthrow the government. The other is that it is contrary to every sense of decency and self respect of Southerners.

It is an open secret that much has been done of late to form an opening wedge in this section for the spread of Communistic and anti-American propaganda. Whether this be done in the name of such a laudable matter as world peace matters not at all. That is only one of the nefarious practices these individuals have resorted to. Any movement which tends in that direction should be wiped out as the vilest enemy of every true American and the perpetrators, be they high or low, should be summarily punished. It is an abomination to our country, our citizens and our flag and should not be tolerated.

Then, too, the South has handled and handled splendidly her social problems. It is

a matter of the deepest concern to every in-youth of our land, with their well meaning peace and safety must be preserved intact habitant, both white and colored, that this but inexperienced minds, are brought into against all such things. Those guilty of leadership, which has worked a benefit for both these things then it is high time to call aning our youths to such meetings should be races, be not disturbed. It is a thing which abrupt halt to our complacency and we handled in such a manner which will clearly of necessity must be handled with the utmost wisdom. ledge of where they are. We are very solicithonor, patriotism, safety and peace. Activities to the contrary should betous that they are chaperoned properly at promptly blotted out if we are to continue to social functions but what of our interest in live in peace, safety and happiness this sys-their intellectual activities.

DeKalb County has always been happily

We are all of prone to pass these things free from these subversive influences. It is out of our minds with the statement that the inherent duty of every citizen to see that they will come to nothing. But when the she remains so. Our nation, our flag, our

Race Relations - 1937

Georgia

Meetings, Conferences, etc.

Macon, Ga., ~~Telephone~~
April 25, 1937

Mercer Planning

Expenses of Study

Negroes Invited to Participate Under University Direction

During the coming summer, Mercer university again will conduct an extension of its summer school at Central City college for the benefit of Negro school teachers in this section, according to plans approved yesterday by Dr. Spright Howell, president of Mercer.

The extension service at the Negro college is conducted by Mercer with the approval of the state department of education, which gives full credit for the summer work.

Mercer faculty members will teach courses in education, English, social sciences, physical education, psychology and related subjects during the term. In addition to the Mercer extension school, full credited courses in high school subjects also will be offered under the regular Central City college faculty.

Registration will be held June 12-15, it was said.

Last year over 100 Negro teachers from Bibb and several other counties attended the session.

Atlanta, Ga. Georgian
April 23, 1937

INTER-RACIAL STUDENT PEACE RALLY PROBED

Atlanta College officials Friday morning were investigating reports of an alleged interracial anti-war meeting held by students Thursday night at the First Congregational Negro Church.

According to the reports, a white student presided at the meeting, which included talks by two white and two negro students.

More than 40 youths attended the meeting. According to the speakers, the group was working as a part of the Emergency Peace Campaign, which was to have been culminated Thursday throughout the United States with mass demonstrations.

The meeting was held in a basement room of the church. Seated at the far end of the room was the presiding officer, a white student. Next to him was another white speaker, a tall blonde Negro school teacher in this section, girl, and a Negro girl.

SUDDEN HUSH

On each side, extending around the room, was a circle of approximately 45 people, both white and negro boys and girls.

A sudden hush settled on the group as the chairman began: "Fellow students, we are gathered here tonight to promote the interests of the Emergency Peace Campaign. There will be four speeches."

The first speaker, a white youth, rose slowly:

"We are met here to declare ourselves against war."

There were no demonstrations from the floor. When the speaker had finished there was calm for a second and the chairman began again. There was no applause. The next speaker was a Negro boy.

The blond girl was the third speaker. She had a beautiful voice and spoke with the utmost clarity and calmness. Her subject dealt principally with the ways and means of furthering the emergency peace program.

A Negro girl concluded the program of addresses. The chairman opened discussion from the floor.

HITS "CAPITALISTS"

"Can we secure peace?" some one asked, "under our present capitalistic system?"

"If we can't," came the ringing answer, "we can get rid of the capitalistic system."

A tall young man who spoke with a slightly foreign accent stood up. Eloquently he made a plea for organization in Atlanta. When he sat down others took up the discussion.

A Serious Matter

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Such an affair is an outrage to this community for two distinct reasons. One reason is that it is a diabolical scheme to align our youths with organizations whose intent and purpose is to overthrow the government. The other is that it is contrary to every sense of decency and self respect of Southerners.

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Then, too, the South has handled and handled splendidly her social problems. It is

a matter of the deepest concern to every youth of our land, with their well meaning peace and safety must be preserved intact against all such things. Those guilty of leading our youths to such meetings should be handled in such a manner which will clearly show them that we intend to maintain our honor, patriotism, safety and peace. Activities to the contrary should be promptly blotted out if we are to continue to live in peace, safety and happiness this system has afforded us.

DeKalb County has always been happily out of our minds with the statement that the inherent duty of every citizen to see that they will come to nothing. But when she remains so. Our nation, our flag, our

INTER-RACIAL UNDERSTANDING IS ADVOCATED AT MEET BY ELEAZER SERVICES HONOR

Better Understanding Is Urged Between Whites, Negroes of South

Congressman Arthur Mitchell Tells Augusta Body Blame for
Failure of Two Races to Understand Each
Other Lies With Both Groups

CLARK HOWELL SR.

New Hope Camp Meeting To
Pay Tribute To 'Friend
of Colored Race.'

8-26-37

Memorial services honoring the late Clark Howell Sr., acclaimed as a great friend of the colored race, will be held at New Hope camp meeting tomorrow night, it was announced yesterday. Bishop W. A. Fountain, of the Georgia diocese, will deliver the principal address. Dr. D. T. Babcock, pastor of Big Bethel church; Dean E. C. Mitchell and others will appear on the program. The Big Bethel choir will furnish music and special seats will be reserved for white people.

The New Hope church and camp meeting site was donated by the forefathers of Mr. Howell, whose friends among the colored race are numbered by the thousands.

The camp meeting will close Monday night with a musical of negro spirituals. Dr. H. E. Davis, who has been conducting the meeting, spoke last night on "The Necessity of Being Born of God."

Others who have been assisting in the services include Dr. J. F. Moses, presiding elder of the South Atlanta district; Rev. Charles Johnson, of Mt. Olive Baptist church, Anniston, Ala.; Dr. C. A. Wingfield, presiding elder of the Marietta district, and Rev. W. W. Stephens, pastor of the church.

Depicting the conditions of the South as the Northern newspaper "slums" of the Negro residential section of Augusta as "deplorable," Congressman Arthur Mitchell, of Chicago, the only Negro member of the 75th congress, said yesterday that "it is the duty of the young people to develop and improve the conditions of our race in the South."

Congressman Mitchell, speaking at the first fall meeting of the Community Forum at the Haines Institute auditorium, said that he was on "a goodwill tour of the South to hold conferences with small groups of people, both white and Negro, to learn of the conditions existing in the South—and to find out if we are making progress."

He said that his tour, which includes Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Louisiana, was not a "political speech making, or secretive investigative one—but one in which he may study the welfare of the colored race, and promote a better understanding between the two races."

"TOO MUCH MISTRUST"
"The white race and the Negro race have been at each other's throats too long—one cause of their detriment to progress is due to the fact that we spend too much time toward doubting, mistreating, and especially mistreating each other."

"All this misunderstanding cannot be blamed on the white man, because I know a lot of negro people who are greater agitators than the white people," he explained.

Revealing plans for the purchase of the homestead of Booker T. Washington, noted Negro statesman and educator, at Rocky Mount, Va., which will be turned into a shrine in his honor, the speaker related incidents which happened while he was working in the office of Washington shortly before his death.

Urging the newspapers to lend a hand in bringing a better understanding between the two races, he said that "the fourth estate can do much toward eliminating a great deal of bad feeling and mistrust, if they will just continue to do as they are doing today." He added however that "not nearly as much hatred exists

in the South, as well as in the North," he pointed out.

Concluding his address, the congressman announced that he would leave early today for Alabama where he would visit his hometown, Birmingham, Montgomery, Opelika and several other Southern cities.

Following a request for funds for the free Negro library, by J. Wallace, president of the Forum who introduced the speaker, Congressman Mitchell announced that upon his return to Chicago he would send the library a complete set of the Congressional Records of the 74th session.

Augusta, Ga. Herald
September 20, 1937

MITCHELL URGES NEGROES TO LEAD IN GOOD FEELING

Tells Gathering Here the
Colored Race Should 'Put
House in Order' to Aid in
Solving Racial Problems

Representative Arthur Mitchell of Chicago, only negro congressman in the nation, in an address here Monday urged a better understanding between the whites and negroes of the South.

Speaking at the first Community Forum in the Haines Institute auditorium, Mitchell said:

"The white race and the negro race have been at each other's throats too long—one cause of this detriment to progress is due to the fact that we spend too much time toward doubting, mistrusting and especially mistreating each other."

"All this misunderstanding cannot be blamed on the white man, because I know a lot of negro people who are greater agitators than the white people."

"We should set our own house in order before we start blaming the white race for our own misfortunes," Mitchell said he planned to purchase the homestead of Booker T. Washington in Virginia and turn it into a national shrine for colored people.

STAY IN SOUTH

"I am not encouraging the Negroes to leave the South and go to Chicago or Boston or New York to live but am urging them to stay in the South because this is where your opportunities are and here you can solve your own problems."

"I know that we are making progress and I want to encourage each of you—not discourage you. I am interested in seeing the people prepare themselves for the opportunities of life," he exclaimed.

Flaying the foolishness of some of the younger people and a few of the older ones, he said that he had sought to make the people realize that "the greater the individual, the simpler he is."

"I have always sought to make service the watchword of my life—I am down here to help the Negro race and I feel that that is the duty of every Negro person

Race Relations—1937
Meetings, Conferences, etc.

Indiana

Understanding, Good-Will

Result of 'Facing Truth' by Inter-racial Groups

7-3-37

"I am convinced there is no more evil things in this present world than race prejudice, none at all. I write deliberately — it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abominations than any other sort of error in the world."

Quoting the above from E. Stanley Jones, famous personage and churchman, Mrs. William F. Rothburger, wife of the Third Christian church pastor and chairman of the race relations committee of the Indiana Council of Federated Churchwomen, declared "... much of our behavior toward the Negro the Jew, the alien is a defense mechanism. For the first time this past year, we as women in our churches have dared to face the truth. Mutual understanding and a growing good-will in many places have resulted."

The occasion was the regular Monday broadcast sponsored by the organization over one of the local radio stations and represented a phase of the work which these women are so nobly striving to do. A complete text is printed herewith and is unconditionally worthy of the utmost attention and study.

The National Council of Federated Church Women early declared one of its purposes of existence to be the exploring and possessing for Christ the unclaimed areas of life. In state and national conferences it seeks a technique by which to develop a more Christian citizenry, a better home life, a closer unity among Protestant women everywhere irrespective of denominational, class or color lines. In coming to you today I represent the Indiana Council of this organization in the field of race relations.

Here we are in the area last

and least explored and surely least possessed. Yet it is the foundation area which must be conquered for the higher good before mankind can settle the major difficulties that prevent a peaceful world. Race prejudice, none at all. I write deliberately — it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abominations than any other sort of error in the world. In spite of the mass of discouraging evidence that one can gather from our interracial contacts I yet have faith to believe that there are thousands upon thousands of Americans who would subscribe to Dr. Jones' pronouncement. Intellectually they give assent; in their hearts they cannot deny its truth; they wish conditions were different, but they do not know how to change the present order. They feel helpless before the gigantic proportions of the problem. They are fearful and inhibited from giving expression to the better dictates of conscience.

After all, no matter the conditions, all relationships are human relationships and they spring up as a result of the economic, social and religious patterns of our day. Therefore they are to be dealt with as a part of our social engineering.

Slowly the needed technique for this task is being found by many organizations of good-will across the country. The Federated Council of Churches, the National Council of Federated Church Women, the Interracial Commission of the South, the Association of Southern Women for the Prevention of Lynching are all at work to create by the slow but sure process of education the better mass mind regarding race. They are correcting

fallacies of thought (And how many of them we carry around with us); they are studying, and in turn, making the nation aware of racial trends in the education, industrial and religious fields; they are building a mutual appreciation of the achievements and powers of each racial group among us. (And how quickening of sympathy among color groups and a closer unity of spirit. While the Christian part of the white world remained practically silent while its power was used, we heard, as we have been hearing for a decade now, the intimations that to the other three-fourths of the world a league of color would be of far greater interest than a League of Nations. On a lesser scale the reaction to the injustice of the dominant group may be traced here to the States. With each wrong inflicted on the submerged groups become more clannish, increasingly harder of approach, more suspicious of those who would be friends. One of the terrible paradoxes of our backward tendencies now appears in American life is that we are educating a group even as we are submerging it, and breed into it a sense of inferiority.

As a rule we think of race perplexities only in the light of our immediate situation. For instance here in Indianapolis it is in terms of white and black. If we are to have the proper background to understand even a local situation we must view it from much farther reaches. We must know that this is but a tiny bit out of a great jig-saw puzzle of world dimensions. It may even be that color will not enter at all into what we generally term a race situation. Such is the case in Germany today. It is color the deciding factor in British Columbia where not only the black national is outcaste, but the Central European as well. In the Southern and Eastern section of the United States the friction comes between black and white; in the West, between brown and white; on the Pacific Coast, between yellow and white. In the slum areas of our cities it may be white and white or a mixture of colors. In South Africa it is both black and white and black and brown. In the Malay states it is again white and yellow.

Nor is the difficulty always, as we are apt to think as we make snap judgment, one of overbearing and unjust majorities. Here in the problem remains same. When we say Tenth Man we mean the Negro, but in the whole picture it may mean the white man. The American's thinking is colored too much by the fact that the Negro is the minority an here and not enough by the fact that he (that is the white man), is the minority man in the world jig-saw. It should help to clarify our thinking to know that three-fourths of the people of the world are colored. Knowing this we can better understand the far reach of such an event as the recent occupation of Ethiopia. The nerve ganglion of the largest group upon the earth was touched with a hot iron. Every such searing means a natural quickening of sympathy among color groups and a closer unity of spirit. While the Christian part of the white world remained practically silent while its power was used, we heard, as we have been hearing for a decade now, the intimations that to the other three-fourths of the world a league of color would be of far greater interest than a League of Nations. On a lesser scale the reaction to the injustice of the dominant group may be traced here to the States. With each wrong inflicted on the submerged groups become more clannish, increasingly harder of approach, more suspicious of those who would be friends. One of the terrible paradoxes of our backward tendencies now appears in American life is that we are educating a group even as we are submerging it, and breed into it a sense of inferiority.

We open to it a channel of expression even as we stifle that expression. And so we breed snobbery, distrust, resentment — the very soil for conflict. And during the process we of the white race are so busy estimating what it is doing to the darker skinned man that we fail to study our own symptoms. Both our own history and that of other peoples prove that no class may vent its prejudice, its injustice, its hatred upon another without weakening its own moral and spiritual fibre. No better proof could be given of this than the lynching record in this country, a record that is studied by darker skinned peoples of the world round, a record that sets at naught among them our preachments of brotherhood. In the passing may I say that no more courageous stand has been taken since Civil War days than that of the women of the South with reference to lynching. Their refusal, now signed by over 32,000 women and 416 officers of the law to be the shield behind which brutality may lurk should arouse the admiration of every good citizen. And these same women last year carried a campaign of education on race into colleges of the South and sponsored eight institutes on race in the four states that have the worst lynching records. Here in Indiana we should be proud of men like Louis Ludlow and Senator Van Nuys who are giving their efforts toward the passage of a Federal Anti-Lynching Bill by this seventy-fifth Congress. Not only should we know race as a world issue but we must be conscious of the truth that with it is a national one, not sectional only. It has been so all down our history. No part of the country may point an accusing finger at another. We are prone to speak of slavery as having been a Southern institution. It was a national one promoted by the Southern need of the staple crop and the equally Northern need of shipbuilding and commerce. The human relationships tangles that trail in its wake must be settled as a national affair. If our backward tendencies now appear as the result of the norward Negro migration they cannot be separated from those forward ones to be found in the South. Tax supported educational programs and civil rights law will no doubt form a large part of the remedial measures needed. Ultimately, these must be considered on a national basis. Now that women are refusing to be a smoke screen for lynching the issue of states rights being used. A federal anti-lynching law is the only constructive remedy. Our treatment of our minority groups has come to be our test of our democracy. It was not an idle dream that gave the impulse to our forefathers to write that all men should have the right to life, liberty, and the pursuit of happiness. The growing tendency to universal freedom was shown in the laws prohibiting slavery that were passed before the turn of the 18th century. Then came the inventions and discoveries that made slavery profitable with the result that the lure of material gain blocked the path to liberty. It was not color, but economic greed that perpetuated slavery. It is folly to talk about the pursuit of happiness by a group submerged as is the Negro by poverty, prejudice, and the fear of disease and death. Our social engineering must discover and remove the conditions that produce for him a death rate double our own; a maternal death rate 67 per cent of ours; a tuberculosis rate four times as heavy; the forcing of proportionately three times as many of their women into the

Industrial world; the shockingly mutual good-will. Singers and cannot leave the responsibility with high per cent of Negro child-workerspeakers included Negroes, Fill-organized charities, or organized ers; the shamefully lower wagepinos, Chinese, Polish, Japanese, religion or any other institution. scales; the denial of the NegroTurks, Roumanians, and Bulgarians. The great decision remains with child his fair portion of education- Indiana is one of seventeen the individual. Christ is speaking al funds; the practical disenfranchises who uses less than 3.8 per to each of us, black, white, brown, chisement of the mass of the racecent of their total income for pub- ed, yellow: "Ye are my disciples Great migrations that seriouslylyc education. This means we fall ve have love one to another."

affect the history of our countrybelow the national average. Of are taking place. Until the periodour tax money, however, we put of the World War the northern in-over 50 per cent into education, flux of darker skinned groups de thus taking our place among the bended largely upon the variationsten ranking states. Of this amount of immigration. But with the laborwe are told that the Negro child demands caused by the war andreceives 71 per cent of his share, the curtailment of labor due to thea much higher average than in severe immigration laws of 1920, many states some of which give there began a migration which hasas little as 20 to 30 per cent of swept approximately one and one-his proportionate part to the col- half million Negroes into the Northored child.

and West. Yearly, likewise, the mi- In both education and industry grant army from Mexico grows inthe picture here is brighter, but numbers. Last year over two mil-at the best it shows a far road to nian italians, Negroes, Mexicans travel. As interracial problems of and Japanese followed the develop- living together become more acute ing crops across our land, of these due to population increase, we there were 200,000 child,workers should watch carefully lest we fail From the Atlantic seaboard to the to learn by the experience of oth- Mississippi runs a chain of cities ers. Early in our national life lead- that have become the pockets into ers like Washington and Jefferson which a few of these migrants and urged that the Indian be merged practically all of the Negro host in the life of the nation. We know have dropped. the pitiful results of the failure to

Indianapolis is one such center adopt this course. Enforced segre- of concentration showing an in- gation over a period of three-quar- crease in Negro population of 900 ters of a century has failed to bring per cent since the beginning of the a solution in other centers, and war period. Buffalo, Evanston we may well study their ventures Youngstown and Toledo each show as we go into new ones of our an increase of over 300 per cent. own. In the last analysis the treat- It is such cities as these that ment we give our citizens of color should be the laboratories of our is also a test of our religion. social engineering quite as much Just as we believe that our fore- as those southern cities that pre- fathers were sincere so do we be- sent a very different set up of lieve that Jesus meant just what social conditions. he taught about the sacredness of

When the Community Plan Com- personality. It is an unhappy thing mittee of the Chamber of Com- to meditate but religion lent a merce made its rather recent sur- hand to the submerging process vey of the economic and socialand is still doing so in many plac- conditions in Indianapolis, its find- es. It must therefore give a hand ings showed that the two centers to raise that which it has injured. of Negro congregation are those of One-half of the Jews of the world greatest economic drain. Theseare today living in poverty under findings do not reflect discreditconstant persecution. This anti- upon our Negro citizenry, but theyJewish feeling, which is part and do reflect the ignorance and in- parcel of this matter, has its very difference of those of us who make roots in our Christian tradition. If up the other eight-ninths of the we are honest we will admit that population. much of our behavior toward the

This past year the ProtestantNegro, the Jew, the alien is a de- churches of America for the firstfense mechanism — a shield which time faced squarely the race prob- we fear to remove lest we expose lem in the home land. Text-booksto the world our own shortcomings, were put into our hands and we For the first time this past year studied. Here in Indianapolis inwe as women in our churches have many churches classes majored indared to face the truth. Mutual un- race relations with a total of 156derstanding and a growing good- meetings. Among the young peoplewill in many places have resulted. speakers were tried who carriedEvery one of us who participated messages into fifty churches. Dur- in this study took a step in dem- ing the year the Interracial Com- onstration before the world of col- mittees of the Federated Churchor that we earnestly desire a bet- Women and of the Y. W. C. A.ter social order. We cannot let the have sponsored 189 meetings formatter rest with text-books. We

Race Relations-1937

Meetings, Conferences, etc.

Philadelphia Race Relations Courses Will Begin July 6

PHILADELPHIA, Pa. — Under the auspices of the American Service Committee with the cooperation of the International Industrial Relations Institute, outstanding Negro and white leaders will lecture at the summer school of the Institute of Race Relations which takes place from July 6-24 at Cheyney State Teachers College, Cheyney, Pa.

Max Yergan, Negro director of International Committee on African Affairs, one of the featured lecturers, will conduct a course on Racial Factors and Imperialism.

The headquarters of the Institute are at 20 South 12th street, Associate Director is Miss Van Kleeck, while Lester Granger, secretary of the National Urban League Workers Bureau, and Daniel Beittel of Guilford College are directors.

Material for thought and discussion is subdivided into three distinct classes for the courses. They are as follows: Behind the Scenes of Racial Prejudice, International Influences Affecting Race Relations, and Application of Background Material To Specific Problems.

In addition to the aforementioned lecturers, other speakers will be Daniel Beittel, Henry J. Cadsbury of Harvard University, Marion Cuthbert of the National YWCA Board, Alfonso Goldschmidt of the Social Economic Laboratory, Lester B. Granger of the National Urban League, Abram Harris of Howard University, William Hill of the Pittsburgh Branch of the Urban League, Abraham J. Isserman of the New Jersey Civil Liberties Union, Charles S. Johnson of Fisk University, Otto Klineberg of Columbia University, Herman Kranols of Talladega College, Ira DeA. Reid, senior social economist for the Social Security Board in Washington, Shelby Rooks, minister of Nazarene Congregation Church in Brooklyn, and Mary Van Kleeck of the Institute.

Industrial Relations Institute.

Race Relations-1937
Meetings, Conferences, etc.

International Assembly of World Fellowships of Faiths.

Mary C. Terrell Sails to Attend World Meeting

Noted Educator to Address
International Assembly
In London

Mrs. Mary Church Terrell prominent educator and club leader, sailed from New York Wednesday for London, where she will participate in the International Assembly of World Fellowships of Faiths.

Mrs. Terrell was one of the first women named to the board of education of the District. This will mark the third time she has represented colored women abroad. In 1904 she delivered an address in English, German and French at the International Congress of Women at Berlin, and following the World War, she was a delegate from the United States to the convention of the International League of Peace and Freedom at Zurich, Switzerland.

Mrs. Terrell will address the London assembly, to convene from July 7 to July 17, on "Progress and Problems of Colored Women of the United States." Her talk will be the scope of the general convention theme, "Helps and Hindrances to Peace and Progress Through World Fellowship." Mrs. Terrell is a former president of the Southwest Community Center in Washington. She was the first woman elected to the presidency of the Bethel Literary and Historical Society and was the first president of the National Association of Colored Women.

Before passage of the Nineteenth Amendment, Mrs. Terrell was active for the cause of woman suffrage and after its passage she was appointed supervisor of work among colored women of the eastern states by the Republican National Committee

World Fellowship Of Faith Meeting Attended By 2 Race Women INDIA'S BISHOP OPENS WORLD CHURCH CONFAB

LONDON, Aug. 5—(CP).—Two American Negro women attended the International Assembly of the World Fellowship of Faith which held sessions in Whitehall's Institute, Tottenham court road, London, July 4-16. The two Negro women were Mrs. Lena A. Hamlett, wife of Bishop J. Arthur Hamlett, of the C. M. E. church, Kansas City, Kansas, and Mrs. Mary Church Terrell, widely known Washington, D. C., civic leader and socialite. Mrs. Terrell is referred to as one of the leading women of America, and Mrs. Hamlett is much sought by the delegates for comments on treatment accorded Negroes in America. Mrs. Terrell gave the closing address on "Progress and Problems of Colored Women in America." The delegates were from America, British Indies, Canada, Ceylon, Germany, Hungary, Holland, India and Mexico. Fifty-four speakers representing these various nations gave addresses to the assembly. One of the speakers was another American Negro, Bishop R. A. Carter, of the Third Episcopal District of the C. M. E. church, Chicago. Bishop Hamlett is also here accompanying his wife. He is the official representative from the C. M. E. church at the Universal Christian Council on Life and Work which held sessions at Oxford University, July 12-26. By special invitation of the Archbishop of Canterbury, he attended a Garden party at Lambeth Palace, Wednesday July 28 at 4:30 to 6 p. m.

Dean Mays of Howard
At Oxford Meet

(By Our London Correspondent)

OXFORD, England, Aug. 6—Delegates journeyed to Oxford to listen to a native Indian Bishop, Dr. Azariah, of the World Church Congress with devotions followed by Archbishop Germans, of the Greek Orthodox church, who pronounced the blessing in Greek, last Monday.

I noticed a Chinese pastor sitting beside Dr. Aubrey, the moderator of the Federal Council of the Free Churches, and whom I recognized at the conference were Dr. Willis J. King, president of Gammon Theological Seminary, Atlanta, Ga.; Dean B. E. Mays of Howard university, Washington, D. C.; Bishop and Mrs. R. C. Ransom, Bishop and Mrs. J. A. Hamlett, Bishop and Mrs. Green, Rev. J. H. Jackson, and the Rev. Barnes. These leaders of Race Methodism in America were the guests of Prince Akiki Nyabongo, of Uganda, East Africa, who is at present studying for the degree of doctor of philosophy at Oxford university. The prince was a former student of Dr. King, and is the author of the novel "The Story of an African King," which was selected by the Book of the Month club, New York.

Four Broadcasts

Later the delegates, who number about 800 in all and who represent every race, color and Christian body, with the exception of the Church of Rome, were welcomed in the Sheldonian theatre by the Master of Balliol (vice chancellor of the university) and then listened to a presidential address by the Archbishop of Canterbury.

"Not Wholly Evil"

"There may be something more novel in what the impact of Christ-Chief," which was selected by the anity upon the world was meant to be in a revolutionary rather than merely acquiescent temperament," said the Archbishop. "There

is now a challenge to Christianity more diffused and subtle than perhaps at any other time."

Challenged by Nationalism

"It is now hardly possible for any individual church to isolate itself in self-sufficiency," declared Prof. Arvid Runestam of Upsala, Sweden. Referring to the growing spirit of nationalism, he said this new secular optimism drew its strength from one's devotion to one's own nation and its symbols. It was evident in all countries.

"This nationalism is bound up with a new mentality. It is not Mussolini, Hitler and Stalin. It is a new strong impulse of submission which has produced dictators. Theology has been strongly influenced by this devaluation of man. What is the most urgent need of Christendom in this situation?"

Church Influence

"The new optimism is not only a doctrine but a new life, and it cannot be outbitten by anything but Christian optimism and Christian life. The world needs not only Christian teaching, but service in a direct sense."

Prof. H. P. Van Dusan, of New York, said that the Christian church in every corner of the world confronted issues of staggering and imperative urgency.

The keenness of the American delegates is very striking, and the interest of the American public is shown by the fact that the National Broadcasting company of the United States is arranging no fewer than four broadcasts from the conference.

Race Delegates Present

Among the 200 American delegates are a number of distinguished Race churchmen. Among those whom I recognized at the conference were Dr. Willis J. King, president of Gammon Theological Seminary, Atlanta, Ga.; Dean B. E. Mays of Howard university, Washington, D. C.; Bishop and Mrs. R. C. Ransom, Bishop and Mrs. J. A. Hamlett, Bishop and Mrs. Green, Rev. J. H. Jackson, and the Rev. Barnes. These leaders of Race Methodism in America were the guests of Prince Akiki Nyabongo, of Uganda, East Africa, who is at present studying for the degree of doctor of philosophy at Oxford university. The prince was a former student of Dr. King, and is the author of the novel "The Story of an African King," which was selected by the Book of the Month club, New York.



BISHOP HEARD APPOINTED ON
COMMITTEE OF WORLD CON-
FERENCE IN EDINBURG

While Dr. Temple, Archbishop of York, was receiving names for a committee on the second day of the World Faith and Order Conference in Edinburgh yesterday, Negro Bishop Sher

man Greene, of Arkansas, U. S., rose to his feet and said: "I wish to submit the name of Bishop Heard of the African Methodist Episcopal Church, Philadelphia."

He ought to be included, though his age may be against him. He is beyond 90."

Dr. Temple: "Is he present?" Bishop Green: "Yes, he is present."

The aged bishop who is also a Negro was then added to the names of committee which is to consider a report on the future relationship of the World Faith and Order Movement to the Life and Work Movement.

There was a gasp of amazement among the 500 delegates present—"a man more than 90 years old among them!"

Many cast quick glances around the hall, but nobody seemed to see the veteran churchman.

"Father" of The Conference

Bishop Heard, small, frail, but 5 ft 5 in. tall, sat at the back of the hall out of sight with his lawyer niece Miss Valeria Caldwell, who goes everywhere with him. They came to Britain together in the Queen Mary.

He is the "father" of the conference—but he is not yet beyond 90 years...

Bishop Greene had made a mistake

The man he had proposed for the committee is 87.

He attended the last conference, in 1927, at Lausanne.

"I may be beyond 90 when I attend the next conference," he told a Scottish Daily Express reporter.

Since the 1927 conference he has attended yearly meetings in various parts of Europe of the continuation committee of the movement.

Dr. Temple in his presidential address to the conference said:

"Let us be careful to remember that we are not a society for theological discussion with no further end in view. We meet to consider the grounds of our disunion and to find a way to union."

"The ten-year-long discussion since the last conference at Lausanne has persuaded me that the main subject of difference is the nature of the Church itself and that all our other differences flow from this."

"If we are to reach agreement here or, rather if we are to reach truth, we must go back to Scripture."

TALKS EVOKE APPROVAL OF DELEGATES

**Drs. King And Mayes Put
Stress On Race And
Christianity**

Dependable
OXFORD, England—(CP)—The Universal Christian Council on Life and Work which held its sessions at Oxford university here, and which was attended by 450 delegates from 45 of the major nations and all Protestant bodies, was addressed by two American Race educators of worldwide renown, Drs. Willis J. King of Gammon Seminary, Atlanta, and Benjamin E. Mayes, head of the school of religion at Howard university, Washington.

9-4-57
The addresses of the two educators were listened to with rapt attention and elicited widespread and commendatory comment here in staid old England as models of polish, logic and oratory and appropriateness.

The speech delivered by Dr. King

dealt with the ~~topic~~ which had to do with "The Race Problem." The Gammon president expressed appreciation to the commission which gave time and space to the full discussion of the matter, thereby permitting opportunity "for a fair and positive statement of what ought to be the Christian position on this difficult subject."

The distinguished Atlantan observed, "One of the most significant developments of institutionalized Christianity, in the past quarter of a century, has been the growing conviction that the church MUST lead the way in helping to christianize the social order."

"In America the first great prophet of the social gospel was Walter Rauschenbusch. He insisted that the essential purpose of Christianity was to transform human society into the kingdom of God by regenerating all human relations and reconstructing them in accordance with the will of God."

"But not even the great Rauschenbusch had any message for our difficult and delicate 'Race Problem.' It seems perfectly amazing that there was not, until 1924, any books dealing, in any comprehensive way, with this subject. In that year two books were published on the subject, 'Christianity and the Race Problem' and 'Race and Race Relations.'"

Continuing, Dr. King said, "One wonders why this diffidence on such an important issue by organized Christianity, and by Christian thinkers. It may have been due to a presumed opposition in the attitude of public opinion on the subject; or in part of the short-sightedness which so long characterized the attitude of the church toward social problems. Whatever the reason, it cannot be due to any equivocation on the part of Jesus and the writers of the New Testament. They were all of one mind. The human race was a unity. Mankind was made of 'one blood.'"

"Christianity was to be a universal religion rather than a 'racial' or 'ethnic cult.' The followers of Jesus were to go into all the world and disciple the nations. There is no need for confusion at this point. The New Testament is quite explicit as to the matter of universal brotherhood in the Kingdom of Jesus Christ."

"For most of its history, the church has held, in theory at least, to the principle of the brotherhood of all the races in the Kingdom of God. But history of the church in this regard has been similar to its practices in other areas of life. In the early days of the young church when its leaders were comparatively unlearned peasants; when poverty rather than riches characterized the economic conditions of its members, it could emphasize those more humble virtues of the meek and lowly Nazarene. But as the church waxed strong and powerful and became the dominant force in the Roman Empire, it changed much of its emphasis. In-

stead of meekness, it sought power, it became arrogant and instead of stressing the supremacy of spiritual values as did its Founder, it became a worshipper of Mammon.

"It was probably inevitable, following in the wake, and as a result of the wonderful scientific developments, and the marvelous political expansion of the European races during the past 500 years, that nations which had become subject to them, and races who had been enslaved by them, should have difficulty in retaining their theoretical status as 'Brothers' in the Kingdom. It was so much easier to treat them as 'step-brothers.'"

"We seem now, however, to have 'turned the corner' on this vital question. The Christian church is once more facing the challenge of the Race problem. This does not mean that all our difficulties are dissolved, or that we see the end of the problem. It only means we are daring to approach it from the stand point of the Christian gospel."

"But what, it maybe asked, can the church do, specifically, in this situation? She can make it basic in her creed that men of all races have a place in the Kingdom of Jesus Christ, and therefore, a right to membership in the Christian church. Persons of all racial extractions should be welcomed to her individual church altars. The church should lead in the creation of a public opinion which all make more difficult, either the exploitation or the persecution of groups because of racial extraction. To state it positively, the church MUST insist on the right of all the members of the community to share in the economic blessings of our common civilization."

"Finally, the church should develop a program of religious instruction for its youth, embodying these principles with the view of ultimately growing a generation which will take for granted these fundamental implications of the Christian faith."

"That they all may be one." This was the prayer of our Lord for His disciples, and His vision, we believe, for His followers throughout the world. He has left to the church the task and privilege of realizing this dream," the Gammon president concluded amid loud applause.

Race Relations-1937

Meetings, Conferences, etc.

LOUISE THOMPSON SAILS FOR EUROPE

Louise Thompson, national English secretary of the International Workers Order, sailed for Paris this week to attend the International Congress on Races and Anti-Semitism.

Miss Thompson was a member of a delegation led by the North American Committee to Aid Spanish Democracy, which sailed aboard the S. S. Queen Mary.

The Congress, which meets in Paris, Sept. 10-12, will be attended by delegates from more than 50 nationalities. One of the features of the international gathering will be the participation of several Soviet nationalities.

RACIAL UNITY SOUGHT AT CONFAB

Many Colored People
Present At Meeting
Of Pacification

SEVERAL TALK

PARIS.—(ANP)—With Monsieur G. A. Tedesco in the chair, the second congress du Rassemblement contre le Racisme et l'Antisemitisme got under way here Friday evening in the auditorium of the Maison de la Mutualite on rue St. Victor.

A ringing challenge for union and unity of all races, groups, and democratic institutions to withstand the rapidly advancing power and influence of the race-hating authoritarian governments led by Hitler and Mussolini was flung out by the tall Senegalese delegate, M. Lamine Gueye, who is president of the Socialist party of Senegal and Undersecretary of Colonies.

He was followed by Monsieur Max Braun, exiled leader of the Germans in the Saar basin. A brilliant and moving orator, he pointed out Hitler's relentless fight against the Jews which is now being extended to include attacks upon people of Negro extraction (The Negro youth in Cologne have been forcibly sterilized.) to fortify his present plan of expanding into Africa. He called attention to the recent Hitler rally at Nuremberg at which for the first time the Great Powers, England, France, and the U. S. A. accorded recognition by sending emissaries. This, he pointed out, was a threat to the minority groups and democratic citizens of these countries and should be protested to the respective governments.

William L. Patterson, former secretary of the International Labor Defense who distinguished himself in the Scottsboro case, focused the attention of congress in a brilliant debate around the main resolution. This resolution failed to entertain a specific clause on the whole struggle for democratic rights for colonial peoples. It was defended by Monsieur Cudenet—radical socialist—who claimed that the struggle against reaction just now centered in Europe and that any other approach would diffuse attention. He went on to plead that once the European workers had defeated fascism colonial peoples would be GIVEN their rights.

Patterson pointed out that such a program would exclude Negroes participating in and forming forces to fight for democratic progress. Negroes, he said, represent a great reserve for the struggle for democracy which the fascist forces have not failed to take account of. Already Mussolini has set up training

peoples with those faith in the aims and purposes of the congress. They should go home carrying a message, specific tasks in the struggle for full and complete democratic rights for colonial peoples.

Patterson's position won the support of the body of the congress and the resolution was accordingly amended.

The more than 25 American delegates represented at the congress included: Charles Woodson of New York, now living in Paris; Leroy Collins, New York City; Louise Thompson, representing the International Workers Order, New York City; Dr. A. Wilberforce Williams, delegate from the National Negro Congress, Chicago; Thyra Edwards, the National Negro Congress, Chicago.

Following the formal sessions of the convention, colonial delegates arranged a reception and round table for the American Negro delegates. This offered the American group an opportunity to discuss the respective problems of such varying conditions as represented by Cameroon, Quadelupe, Martinique, Senegal, and Haiti.

PARIS CONFAB ASKS UNITY OF RACES; NOTABLES PRESENT

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schools in Ethiopia, Florence, and Rome for training the most intelligent natives as anti-semitic propagandists in the forces for reaction.

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PARIS HEARS RINGING CHALLENGE FOR UNION OF ALL RACES; SECOND CONGRESS IN ROUSING SESSIONS

International Workers Order, New York; Dr. A. Wilberforce Williams, delegate from the National Negro Congress, Chicago; Thyra Edwards, the National Negro Congress, Chicago.

Sterilization of Negro Youth by Hitler in Cologne Is Stressed by Speaker

William L. Patterson Brilliant In Debate

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fuse attention. He went on to plead that once the European workers had defeated fascism colonial peoples would be given their rights.

Patterson pointed out that such a program would exclude Negroes participating in and forming forces to fight for democratic progress. Negroes, he said, represent a great reserve for the struggle for democracy which the fascist forces have not failed to take account of. Already Mussolini has set up training schools in Ethiopia, Florence, and Rome for training the most intelligent natives as anti-semitic propagandists in the forces for reaction. It was the formal attitude, Patterson insisted, taken by European politicians toward democratic rights and toward colonial peoples which weakened the whole struggle for democracy. Finally, he said, unless such a clause is inserted in the resolution, colonial peoples will lose faith in the aims and purposes of the congress. They should go home carrying a message, specific tasks in the struggle for full and complete democratic rights for colonial peoples.

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Race Relations-1937
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International Congress of Writers.
6

LANGSTON HUGHES, NICHOLAS GUILLÉN AND RENÉ MARA ATTEND INTERRACIAL WRITERS PARLEY

as Fascism would like to do, would bring the island to a state of positive disruption.

"How, by his own tragic condition, can the Negro of my country be otherwise than deeply in sympathy with the tragedy of the Spanish people?"

8-7-37
Paris Scene of Great Meeting Where American
Negro Speaks on "Too Much Race"
Ohlona
Delegates Visit War Torn Spain

By NANCY CUNARD

PARIS, Aug. 5.—(ANP)—Bringing the solidarity of all American writers who are against war and Fascism and who stand by their brother writers of the rest of the world for the defense of culture, Langston Hughes spoke here magnificently as America's delegate to the second International Congress of Writers. "I come from a land called America, a democratic land, a rich land—just been held in war-torn Spain, under the falling shells and bombs of Fascism in Madrid, Valencia, and Barcelona. There, over 80 writers of 28 countries viewed for themselves the increasingly disciplined organization of Republican Spain, both military and moral, all the new economic, educational, and intellectual rebirth of a brave people in the active thick of the struggle. The writers, as related in Andre Chamson's account of their journey, returned stimulated and confident that the Spanish Government will win."

Well over 150 writers attended the Paris Congress, Langston Hughes, who is very well known and liked here as man and as artist, received a big hand from his colleagues and the public packing the Theatre St. Martin. Three striking personalities sat next each other, delegates of the genius of the dark race: Langston Hughes, Nicolas Guillen of Cuba, René Mara, the African.

"Too much of Race" was the theme of Langston Hughes. And, point by point, in his remarkably fine voice, he drove home the truth that capitalism, Fascism, all that makes for war and destruction of peoples, built up so largely on setting the races against each other, will end only in the dark powers of oppression are routed by the union of the workers of all countries and nations, everywhere. Langston's opening words were:

"I come from a land called America, a democratic land, a rich land—and yet a land whose democracy from the very beginning has been tainted with race prejudice born of slavery and whose richness has been poured through the narrow channels of greed into the hands of the few. I come to the Second International Writers Congress representing my country, America, but more especially the Negro peoples of America, and the poor people of America—because I am both a Negro and poor. And that combination of color and of poverty gives me the right then to speak for the most oppressed group in America, that group that has known so little of American democracy, the 15 million Negroes who dwell within our borders."

Two other colored poets, Nicolas Guillen, of Cuba, and Jaques Roumain, of Haiti, who spoke later, emphasized the fact that the Negro must perforce be against Fascism; for, as said Guillen, "all progressive Cubans know that the triumph of Fascism would mean in Cuba an absurd disintegration of both races, the white and the colored. No man can be more of an anti-Fascist than the Negro, and particularly the Negro of Cuba. He knows that Fascism is knit with hatred, with race hatred, and the dividing of men into superior and inferior beings, giving to the Negro the inferior role. The Negro is as closely bound as is the white to the whole development of Cuba, and to separate the races."

The Voice of Fifteen Million

In a World of Strife the Negro Is Quickly Learning That the Lies of Race Mean Continued Oppression and Fear—He Is Now Finding His Place Alongside of His Fellow White Workers

The following address was made by Langston Hughes, outstanding American poet and novelist, at the Second International Writers Congress in Paris.

Members of the Second International Writers Congress and people of Paris: I come from a land called America, a democratic land, a rich land—and yet a land whose democracy from the very beginning has been tainted with race prejudice born of slavery, and whose richness has been poured through the narrow channels of greed into the hands of the few.

I come to the Second International Writers Congress representing my country, America, but most especially representing the Negro peoples of America, and the poor peoples of America—because I am world scale: Hitler in Germany with both a Negro and poor, and that the combination of color and poverty gives me the right to speak for the most oppressed group in America—that group that has known his banning of Negroes on the so little of democracy—the fifteen million Negroes who dwell within our borders.

Know Meaning Of Fascism

We are the people who have long known in actual practice the meaning of the word fascism—for the American attitude toward us has always been one of economic and social discrimination.

In many states of our country Negroes are not permitted to vote or to hold political office. In some sections freedom of movement is greatly hindered, especially if we happen to be sharecroppers on the cotton plantations of the South. All over America we know what it is to be refused admittance to schools and colleges, to theatres and concert halls, to hotels and restaurants.

We Negro writers know what it is to be unable to work in editorial offices, or write for the motion pictures. We know the sorrows of the Scottsboro boys. Negroes do not have to be told what fascism is in action. We know. Its theories of Nordic supremacy and

economic suppression have long been realities to us.

Fascism on World Scale

And now we view fascism on a world scale: Hitler in Germany with the abolition of labor unions, his tyranny over the Jews, and the sterilization of the Negro children in Cologne; Mussolini in Italy with his banning of Negroes on the theatrical stages and his expeditions of slaughter in Ethiopia; the Military Party in Japan with their little maps of how they'll conquer the whole world, and their savage treatment of the Koreans and Chinese; Batista and Vincent, the little American-made tyrants of Cuba and Haiti, and now Spain, and Franco with his absurd cry of "Viva Espana" in the hands of Italians. Moors and Germans invited to help him achieve "Spanish unity." Absurd, but true!

We Negroes of America are tired of a world divided superficially on the basis of race and color—but in reality on the basis of poverty and power—the rich over the poor, no matter what their color. We Negroes of America are tired of a world in which it is possible for any one group of people to say to another, "You have no right to happiness or freedom, or the joy of life."

We are tired of a world where forever we work for someone else and the profits are not ours. We are tired of a world where, when we raise our voices against oppression, we are immediately jailed, intimidated, beaten, sometimes lynched.

Nicholas Guillen has been in prison in Cuba. Jacques Roumain in



LANGSTON HUGHES

Haiti, Angelo Herndon in the United States. The great Indian writer, Rajto Anand, cannot come to the Writers Congress in Paris because the British police have taken his passport from him.

"Murder Is Nothing"

I say, we darker peoples of the earth are tired of a world in which things like that can happen. And we see in the tragedy of Spain howing masses from getting together far the world-oppressors will go to retain their power. To them, now, the murder of women and children is nothing. Those who have already practiced bombing the little villages of Ethiopia, now bomb Guernica and Madrid.

The same fascists who forced Italian peasants to fight in Africa now force African Moors to fight in Europe. They do not care about the color when they can use you for

But in America, where race prejudice is so strong, already we have learned that the lies of race mean continued oppression and poverty and fear—and now Negroes and white sharecroppers in the cotton fields of the South are beginning to get together, and Negro and white workers in the great industrial cities of the North under John L. Lewis and the C. I. O. have begun to create a great labor force that refuses to recognize the color line.

Negro and white stevedores on the docks of the West Coast of America have formed one of the most powerful labor unions in America. Formerly, the unorganized Negro dockworkers—unorganized because the white workers themselves with their backward ideology didn't want Negroes in their unions—formerly these Negro workers could break a strike. And they did. But now, together, both Negroes and whites, are strong. We are learning.

They Fear Us

Why is it that the British police seize Raj Anand's passport? Why is it that the State Department in Washington delays unduly in granting me permission to go to Spain as a representative of the Negro press? Why is it that the young Negro leader, Angelo Herndon, was finding it most difficult to secure a passport this spring in New York? Why? We know why!

It is because the reactionary and fascist forces of the world know that writers like Anand and myself, leaders like Herndon, and poets like Guillen and Roumain represent the great longing that is in the hearts of the darker peoples of the world to reach out their hands in friendship and brotherhood to all the races of the earth.

The fascists know that we long to be rid of hatred and terror and oppression, to be rid of conquering and of being conquered, to be rid of all the ugliness of poverty and

Race means nothing when it can be turned to fascist use. And yet imperialism that eats away the heart of civilization today.

We represent the end of race and the fascists know that when there is no more race, there will be no more capitalism, and no more war, and no more money for the munitions makers—because the workers of the world will have triumphed.

LANGSTON HUGHES.

Race Myths Kept Alive

Just as in America, they tell the whites that Negroes are dangerous brutes and rapists, so in Germany they lie about the Jews, and in Italy they cast their verbal spit upon the Ethiopians. And the old myths of race are kept alive to hurt and impede the rising power of the working class.

Race Relations - 1937

Meetings, Conferences, etc.

Interracial Group Elects Its Officers

At the monthly meeting of the Des Moines Interracial commission on Tuesday evening Harry E. Terrell, executive of the Des Moines Peace Commission, gave a detailed report upon affairs in Ethiopia since the conquest and A. J. Saccone, editor of the Italian paper, the American Citizen, was elected to membership, thus making the commission composed of Negro and white Americans, Hebrews and Italians. Mayor J. H. Allen, recently elected member, was present for the first time, as were also Atty. W. Lawrence Oliver, Dr. L. R. Willis, Rev. Claude B. Wheeler and J. C. Browne, visitors.

Plans were made for a citywide interracial program at University Church of Christ on Sunday, February 14th, and the following were unanimously elected as officers: Chairman, Atty. J. B. Morris; vice chairman, Mrs. H. S. Hollingsworth; secretary-treasurer, Mrs. Helen Be-shears, and Miss Ruth Lumbard, Miss Lelia Wilson, Atty. Casper Schenk, Atty. S. Joe Brown, Arthur Hill, Rev. J. W. Lutt, Rev. Geo. W. Robinson, Don Douglass and Rev. Paul E. Barker.

Meetings, Conferences, etc.

Inter-racial Diplomats

Speaking at the recent inauguration* of President Dwight O. W. Holmes of Morgan College, Dr. Isaiah Bowman, white president of Johns Hopkins University, said things which deserve keener analysis than, we fear, were given to them by the casual listener. 2-4-37

Laying down as a hypothesis the statement that some nations would never come to understand each other, he inferred that the race problem in America was similar and may never be solved to the complete understanding of both groups. Baltimore, Md.

The Hopkins president went farther than this. He pointed out that the ablest diplomacy of the present time is that which avoids bringing differences to the point of settlement. Afro-American

Brought down to simple terms, Dr. Bowman urged our leaders to avoid the pressure of issues where white and colored opinion differed sharply. In effect, he must have meant avoiding efforts to solve completely the race problem in this country so long as there is a difference of opinion as to the way it should be solved.

In the light of Dr. Bowman's address some things happening at his university become clearer.

During the last few years both student and teacher activities at Hopkins have shown signs of liberalization on the race question. At one time there was a definite student movement to induce the university to open its graduate school to colored students.

In more recent months, however, there has been a noticeable absence of interracial discussion and activities.

Chinese and Japanese students are still admitted there, but the movement to open its doors to American citizens of color, whose toil and industry help to provide sustenance through taxes, has died down.

Is Dr. Bowman putting into practice at Hopkins the philosophy he enunciated at the Holmes inaugural?

Race Relations-1937

Meetings, Conferences, etc.

RACE RELATION MEETS SET AT MISS COLLEGE

Jackson, Miss., News
May 21, 1937

MISSISSIPPI COLLEGE —(Special)— Opening its second state conference in Mississippi on education and race relations, the Southern Conference on Education and Race Relations will foster a three-day session at Mississippi College, June 17-19, the initial meeting to be held Thursday evening, June 17.

One hundred and thirty Mississippi educators, including the State Superintendent of education, county superintendents, public school officials and college presidents of the state have been extended an invitation by Dr. D. M. Nelson, president of Mississippi College, to attend this conference as delegates.

This conference is promoted by the Southern Conference on Race Relations with headquarters in Atlanta, Ga., with J. L. Clarke, chairman, and R. B. Eleazer, secretary. The latter represents the Carnegie Foundation for the improvement of race relations. The purpose of the

approaching conference to be held in Clinton is to give especial attention to emergent phases of the inter-racial problem in Mississippi and to ascertain what the colleges and public schools of this state can do to solve the problem. An interesting program is being prepared, featuring addresses, lectures, reports and providing opportunity for open discussion.

Dr. W. H. Sumrall announces that a course in race relations will be given in the first quarter of the regular summer school session. The course will last three weeks beginning on June 3. The course will be concluded with this conference.

Rev. Noble Y. Beall, will speak daily to the race relations class, June 17-19. Rev. Beall has been general missionary of the Home Mission Board for two years. Rev. Beall is a graduate of Baptist College, Newton, Ala., Newton Junior College and Howard College. He has had one year of special study in the Southern Baptist Theological Seminary.

Dr. Nelson, president of Mississippi College and Dean W. H. Sumrall, in cooperation with Mr. Eleazer, secretary of the Southern Conference on Race Relations, are making definite plans for a worthwhile and successful conference.

Jackson, Miss., News
May 21, 1937

A RACIAL CONFERENCE

Here's a letter to the editor of the Daily News from Dr. D. M. Nelson, president of Mississippi College—and he's a rattling good educator and college executive, as his record shows:

Dear Mr. Sullens: Last summer Mississippi College scheduled a course in Race Relations, and at the close of the course conducted a three-day Seminar on Education and Race Relations. This meeting was sponsored by the Conference on Education and Race Relations, with headquarters at Atlanta, Georgia, and Mr. R. B. Eleazer, Executive Secretary.

We are offering a similar course in race relations again this year, during the first three weeks of our summer school, June 3-22. Mr. Noble Y. Beall, employee of the Southern Baptist Home Mission Board, Atlanta, whose work has been to promote a better spirit of understanding between the white and negro races, will conduct the course. He has made a thorough study of this important problem and is an authority on the subject.

At the close of the course, the Conference on Education and Race Relations will come as a fitting climax. We are inviting you and a group of other leaders of our state to attend this conference. It will open at 8 p. m., Thursday, June 17, and will close at noon Saturday. Entertainment will be furnished without charge to you, beginning with supper on Thursday evening. In co-operation with Mr. Eleazer, we hope to present an even better program than was had last year. Prominent leaders of both white and negro races will be presented, and provision is made for informal discussion of the various subjects.

Your presence is earnestly desired, and an early reply stating your acceptance of this invitation will be appreciated.

Dr. Nelson, this writer has been "listening in" on race conferences for fully forty years and is yet to see any substantial benefits come from such gatherings.

The whole sum and substance of the so-called "race problem" is simply this:

There really is no problem, within the true meaning of that word.

When white folks and colored folks learn to treat each other fairly and squarely, each respecting the rights of the other, what is now called a "problem" will quickly vanish.

As for the conference at Mississippi College:

It may be interesting, but not interesting enough

Mississippi.

to "sit in" from Thursday night until Saturday noon.

By the way, if you want to put on the program a speaker who will tell you something really interesting, find that lovable old negro, Dr. J. M. Williamson, who has been journeying around over the South for many years telling the people of his own race to dwell in peace and harmony with their white brethren. He will tell you something worth remembering.

And please, President Nelson, instruct your stenographer not to capitalize the word "negro." The word "white" is never capitalized, as applied to the Anglo-Saxon race and its various branches. Our very best negroes here in the South do not demand or expect it. Only those highfaluting negroes up North—the "Association for the Advancement of Colored People," expect that.

Down here in the South our negroes are our negroes. They are not seeking capitalization of the word "negro." They care not even how the word is spelled if they get a square deal from their white folks.

Race Relations - 1937

Meetings, Conferences, etc.

New York.

New Group Formed To Fight Race Bias Names No Negroes As Directors

NEW YORK.—(ANP) — Formation of an national organization by prominent Protestants, Catholics and Jews to promote better understanding among racial and creedal groups was announced Thursday by former Supreme Court Justice Jeremiah T. Mahoney, president of the Amateur Athletic union.

The new group to be known as the Better Understanding Foundation, will concentrate its activities among university, college and high school students with a view to cultivating a scientific approach to the problem of relations between races and creeds.

But despite its avowed purpose to battle race bias, no Negroes have been named on the board of directors of the foundation.

Executive director of the organization is William W. Lundell. Working with him will be Dr. Charles T. Loran, Professor of Education director of graduate studies in the Department of Race Relations at Yale university.

"The rising tide of intolerance and the emergence of prejudiced pressure groups make essential the organization of some instrument to combat this intolerance," Mahoney said. "This we shall seek to do by a program of education."

Purposes of the Better Understanding Foundation, as detailed by Mahoney, are:

"To invite and seek information about the problems of intolerance and misunderstanding confronting individuals and groups everywhere in the United States.

"To coordinate local inter-faith movements for educational and civic action.

"To introduce into the curriculum of secondary schools, colleges and universities the study and pursuit of inter-group relations - better understanding.

"To conduct permanent and occasional extra-curricular seminars and conferences in colleges with better understanding as the theme.

"To promote the practice of better understanding in secondary schools and in institutions of higher learning by studies or racial background, by friendly athletic competition and games and by diverse scholastic contests.

"To interpret to each other character and habits of various groups not included in formal educational institutions.

"To engage in definite projects for the general social welfare of Catholics, Jews, Protestants and other groups.

"To cooperate with other national social welfare and good-will movements.

"To distribute news of better understanding projects of general reader interest and to render it attractive to publication of all types.

Directors to Meet July 23

Members of the board of directors met July 23 at the New York Athletic club to elect an executive committee and complete plans for the formal opening of the foundation's campaign:

Among the directors of the foundation are:

Dean Alfange, attorney, author of "The Supreme Court and the National Will"; Joseph H. Biben, publisher of "The American Hebrew" and a chain of newspapers; Representative Emanuel Celler, Ford C. Frick, president of the National League of Professional Baseball Clubs; Frank E. Gannett, publisher of the Gannett news papers, Dr. Loran, Mr. Mahoney, James N. Rosenberg, attorney and Jewish Philanthropist; Lowell Thomas, author and radio commentator; Charles H. Tuttle former United States District Attorney, and Samuel Untermyer.

One Group To Meet In East Other In West

Sessions Have Backing of Federal Council of Churches

NEW YORK CITY—The fruit of the past year's study of "A Preface to Racial Understanding," is to be gathered in two regional conferences of church women on "The Next Chapter in Racial Understanding," one in the East at Asbury Park, N. J., Oct. 14-15, and one in the Mid-West at Evanston, Ill., Nov. 29-30.

Local groups are making themselves responsible for arrangements—the New Jersey Interracial Committee of Church Women and the Woman's Department of the Chicago Church Federation, but the conferences also have the wide sponsorship of the Church Women's Committee of the Department of Race Relations, Federal Council of the Churches in America, the Council of Women for Home Missions, and the National Council of Federated Church Women.

TO GO FORWARD

These conferences anticipate a follow-up in more than name. The college girls who refused to attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't ever carry over into the street car" will find here a determination to go forward in race relations beyond the study of the past year which was an introduction to problems.

The first afternoon sessions will be devoted to sharing experiences and finding out where church women are on the road to Christian race relations. Reports of what last year's study has meant to church and community and youth groups in thought and action will be made by representatives of denominations, North and South.

What does Mrs. Louise L. Bromley, of the New Jersey Tuberculosis League mean by her statement:

"Most church women are 'arrested' in the country. What is the courageous choice Ina Corinne Brown, author of "The Story of the American Negro," says the church of tomorrow must make if it is to lead in the field of race relations? Is Charles S. Johnson, author of "A Preface to Racial Understanding," right when he declares that the issue of race "constitutes today a supreme test of the strength of Christian faith?" These are some of the points which will be considered.

TWO ADDRESSES

The evening will be given to two inspirational addresses: Miss Muriel Lester of Kingsley Hall Settlement in London will bring a message growing out of her firsthand knowledge of racial problems in India, China, Japan and America. Miss Dorothy Height, a Negro social worker in New York City, vice chairman of the Christian Youth Fellowship of North America, delegate of the International Council of Religious Education to the Oxford Conference this summer, will bring a message from youth.

The second day the group will divide along lines of special interest to determine "What Next?" Practical, constructive ways by which each delegate may return to her own responsibility to work there on the "Next Chapter in Racial Understanding" will be the focus of attention. Attractive educational displays, and plenty of opportunity for social contacts and informal fellowship will be important features in the two-day program.

The sponsoring personnel of the meetings is significant. Twenty denominations and community churches as well as the three inter-denominational organizations are represented on the committees. The general chairman is Mrs. Emory Ross, long time missionary in Africa; one vice chairman, Mrs. D. D. Forsyth, represents the Council of Women for Home Missions, the other, Mrs. J. N. McEachern, the National Council of Federated Church Women; the secretary, Miss Katherine Cardner, comes from the Federal Council of Churches.

UNIFYING THOUGHT

These two regional conferences are looked to as a way of unifying the thinking and activity of church women in the field of race relations that will result in a more effective approach to community situations and programs, and it is hoped they will lead to a use of the conference in other areas of

White and Negro Groups Review Race Relations

NEW YORK.—(ANP)—

Reporting on the recent interracial conference of church women held at Asbury Park under the auspices of the Department of Race Relations of the Federal Council of Churches, the Council of Women for Home Missions and the National Council of Federated Church Women, Miss Katherine Gardner associated secretary of the department, stated that this conference differed from previous gatherings in that its program concentrated on interracial work of the church as themselves, and because it was sponsored by three interdenominational women's groups.

In sounding the key-note of the conference on "Why We Are Here," Miss Gardner stated that the conference had been called to plan how to translate into action the pronouncement of the Oxford Conference last summer that "to

allow the church's lines of action to be determined by racial discrimination denies the gospel whose proclamation is its task and commission."

Reports from the delegates who represented fifteen white and Negro denominations in thirteen states showed that strides in social changes consistent with Christian ideals are being made in the various denominations. Social relations departments are gradually assuming responsibility for specific programs for interracial betterment; one denomination having refused to accept segregation in its practices is faced with in its work in southern Negro communities; another denomination has kept in sight a goal based on an act in 1846 urging the setting up of "churches free from the sins of caste", and has adhered to that tradition in all of its educational and religious work among Negro churches of its denomination.

Through the sole activity of one denomination a Young Peoples's Friendship church has been initiated in a large city and now this project has its own executive, drawing together hundreds of young Negro and white people each month for religious fellowship. The Institute of Race Relations which has been conducted for the past three years was initiated by a white church group.

Discussion on the values gained by the churches in their study last year of "The Negro in America", disclosed that Negro speakers before white groups during the study were not only given the opportunity for presenting facts about their race but were themselves awakened to their own history and to the eager interest which many white groups have in this subject.

Miss Muriel Lester, founder of Kingsley House, London, spoke on racial attitudes throughout the world based on experiences in China, Japan, India and last year in the United States. Miss Dorothy Height, young Negro representative of the International Council of Religious Education at the Oxford Conference last summer, gave a picture of the gathering of a hundred young people there from 30 countries whose viewpoints were at first dissimilar on the question of the church and race, the European representatives being interested primarily in theology and the American young folk eager for action. The resolving of these two points of view marked a step in progress.

Speaking for the southern church women, Mrs. Mary McLeod Bethune outlined many changes she has noticed in her recent travels around the country as compared with earlier days, citing significant tasks which have been performed by white church women working with their Negro neighbors. In a closing luncheon session Miss Marion Cuthbert of the Leadership Division of the National Board Y. W. C. A. stated that the churches must lead white Americans to see Negroes as humans. Mrs. Marguerite Bro of the Congregational Council for Social Action stated with emphasis that often one person can face a real racial problem and solve it if he has the will to apply the Christian principle involved.

Race Relations-1937

Meetings, Conferences, etc.

New York.

Church Women To Meet In Interracial Conferences

By KATHERINE GARDNER
New York.—The fruit of the past year's study of "A Preface to Racial Understanding," is to be gathered today a supreme test of the strength of church women on "The Next Chapter in Racial Understanding" this autumn, one in the East at Asbury Park, New Jersey, October 14-15, and one in the Mid-West at Evanston, Illinois, November 29-30. Local groups are making themselves responsible for arrangements—the New Jersey Interracial Committee of Church Women and the Woman's Department of the Chicago Church Federation, but the conferences also have the wide sponsoring of the Church Women's Committee of the Department of Race Relations, Federal Council of the Churches of Christ in America, the Council of Women for Home Missions, and the National Council of Federated Church Women.

These conferences anticipate a follow-up in more than name. The Negro college girls who refused to attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't even carry over into the street car" will find here a determination to go forward in race relations beyond the study of the past year which was an introduction to problems.

The first afternoon sessions will be devoted to sharing experiences and finding out where church women are on the road to Christian race relations. Reports of what last year's study has meant to church and community and youth groups in thought and action will be made by representatives of denominations, North and South. What does Mrs. Louise L. Bromley, of the New Jersey Tuberculosis League, mean by her statement: "Most church women are 'arrested cases' in race relations"?

What is the courageous choice Ina Corinne Brown, author of "The Story of the American Negro," says the Church of tomorrow must make if it is to lead in the field of race relations? Is Charles S. Johnson, author of "A Preface to Racial Understanding," right when he declares that the issue of race "constitutes a supreme test of the strength of Christian faith"? These are some of the points which will be considered. The evening will be given to two inspirational addresses: Miss Murie Lester of Kinsley Hall Settlement in London whose active zeal in the common people has made her internationally beloved will bring a message growing out of her firsthand knowledge of racial problems in India, China, Japan, and America. Miss Dorothy Height, a Negro social worker in New York, vice chairman of the Christian Youth Fellowship of North America, delegate of the International Council of Religious Education to the Oxford Conference this summer, will bring a message from youth.

The second day the group will divide along lines of special interest to determine "What Next?" Practical, constructive ways by which each delegate may return to her own responsibility to work there on the "Next Chapter in Racial Understanding" will be the focus of attention. Attractive educational displays, and plenty of opportunity for social contacts and informal fellowship will be important features in the two-day program.

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These two regional conferences are looked to as a way of unifying the thinking and activity of church women in the field of race relations that will result in a more effective approach to community situations and programs, and it is hoped they will lead to a use of the conference in other areas of the country.

Interracial Cont.

Arouses Interest

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Some of the other speakers of wide reputation who will be present are: Rev. Henry C. McDowell, missionary to Africa under the Congregational Board. Miss Hulda Niebuhr of Madison Avenue Presbyterian Church, New York City; Miss Marion Cuthbert of the National Board, YWCA, and Miss Marguerite Bro of the Congregational Christian Council for Social Action. Many other leaders, white and Negro, will make their contribution to the conference and we are expecting an unusually inspiring occasion."

Miss Eva D. Bowles, chairman of the committee on delegates, reports that delegates from many de-

nominations will be present. So far only about a quarter of those registered are Negroes. In commenting on this, Miss Bowles said: "This conference faces the next steps in race relations. Church women, both white and Negro, are today challenged to do their share to make dominant the spirit of Jesus Christ in all the issues that communities are facing. The conference can make its real contribution only as consecrated and interested women of both groups are in attendance who will go back to their communities determined to do their share in working out 'The Next Chapter in Race Relations.'" It is not too late to register for the conference. This can be done by writing to Miss Katherine Gardner, Federal Council of Churches, 297 Fourth avenue, New York, N. Y.

Race Relations Progress Reviewed By Church Women 15 White and Negro Denominations In 13 States Represented at Asbury Park Conference

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In sounding the keynote of the conference on "Why We Are Here," Miss Gardner stated that the conference had been called to plan how to translate into action the pronouncement of the Oxford conference last summer that "to know the church's lines of action to be determined by racial discrimination denies the gospel whose proclamation is its task and commission."

Delegates Reported that the delegates who represented 15 white and Negro denominations in 13 states showed to their own history and to that strides consistent with Christian ideals are being made in the various denominations in keeping

pace with social changes. Social relations departments are gradually assuming responsibility for specific programs for interracial betterment; one denomination having refused to accept segregation in its practices is faced with it in its work in southern communities; another denomination has kept in sight a goal based on its act in 1846 urging the setting up of "churches free from the sins of caste," and has upheld that tradition in all of its educational and religious work among Negro churches of its denomination.

Through the sole activity of one denomination a Young People's Fellowship church has been initiated in a large city and now this project has its own executive, drawing together hundreds of young Negro and white people each month for religious fellowship. The Institute of Race Relations which has been conducted for the past three summers was initiated by a white church group.

Discussion on the values gained by the churches in their study last year of the Negro in America disclosed that Negro speakers before white groups during the study were not only given the opportunity for presenting facts about their race but were themselves awakened to their own history and to the eager interest which many white groups have in this subject.

Speaking for the southern church women, Mrs. Mary McLeod Bethune outlined many changes she has noticed in her recent travels around the country as compared with earlier days, citing significant tasks which have been performed by white church women working with their Negro neighbors. In a closing luncheon Miss Marion Cuthbert of the leadership division of the national board Y.W.C.A., stated that the churches must lead white Americans to see Negroes as humans. Mrs. Marguerite Bro of the Congregational Council for Social

New York

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picture of the gathering

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Church Leaders Present

Among the church leaders present who brought reports and carried responsibility for the conference were Mrs. Emory Ross, conference chairman, Disciples of Christ; Mrs. Virgil B. Sease, United Lutheran church; Mrs. Lucius R. Eastman, Congregational-Christian, vice chairman of the Federal Council's department of Race Relations; Mrs. Mary D. White, Council for Social Action of the Congregational - Christian churches; Mrs. Creola B. Cowan, African M. E. Zion church; Miss Helen Bryan, Mrs. Rachel Davis DuBois, Friends; Miss Etta Mai Russell, M. E. church, South; Miss Janet E. Seville, Miss Caroline B. Chaplin, Mrs. Douglas P. Falconer, Presbyterian, U. S. A.; Rev. Florence Randolph, A.M.E. Zion; Mrs. George T. Scott, chairman New Jersey Interracial Committee of Church Women; Mrs. W. E. Saunders, Northern Baptist; Mrs. H. Norman Perkins, Protestant Episcopal, chairman Interracial Committee of Germantown, Pa.; Mrs. Roscoe S. Conkling, National board Y.W.C.A.; Miss Ida L. Jackson, M. E. church; Mrs. Beulah A. Berry, African M. E. church.

WOMEN REVIEW PROGRESS IN RACIAL WORK

Church Groups Find New Methods In Advancing Interracial Amity

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conference last summer that "to allow the church's lines of action to be determined by racial discrimination denies the gospel whose proclamation is its task and commission."

Reports from the delegates who represented 15 white and Race Action in 13 states showed that strides consistent with Christian ideals are being made in the various denominations in keeping pace with social changes.

Race Speakers Awakened

Discussion on the values gained by the churches in their study last year of "The Negro in America," disclosed that Race speakers before white groups during the study were not only given the opportunity for presenting facts about their race but were themselves awakened to their own history and to the eager interest which many white groups have in this subject.

The Rev. Henry C. McDowell, missionary for 18 years in Angola, Portuguese West Africa, cited the whole foreign mission idea in this country as a "two-way affair," that as we offer aid through missionaries we should accept that which is worthwhile in religious and moral thinking which the natives of Africa have to offer us; that the most significant thing the churches in this country could send across the seas is conscience and a spiritual view of life.

Miss Muriel Lester, founder of the Kingsley House, London, spoke on racial attitudes throughout the world based on experiences in China, Japan, India and last year in the United States.

Miss Dorothy Height, young Race representative of the International Council of Religious Education at the Oxford conference gave a picture of the gathering of a hundred young people there from 30 countries whose viewpoints were at first dissimilar on the question of the church and race, the European representatives being interested primarily in theology and the American young folk eager for action. The resolving of these two points of view marked a step in progress.

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In a closing luncheon, Miss Marion Cuthbert of the leadership division of the national board Y. W. C. A., stated that the churches "must lead that white Americans to see Negroes as pre-humans. Mrs. Marguerite Bro of the Congregational Council for Social Action stated with emphasis that often one person can face a real racial problem and solve it if he has the will to apply the Christian principle involved.

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Race Relations-1937

Meetings, Conferences, etc.

Goldsboro, N. C., News-Argus
May 5, 1937

Interracial Conference Ends 18th Session

Election of officers and addresses by Dr. Arthur Raper of Atlanta and by Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C., featured the closing session of the 18th annual state-wide conference of the North Carolina Commission on Interracial Cooperation in Goldsboro Wednesday.

Dr. David D. Jones of Bennett College was added to the commission as a vice chairman and the old officers were reelected including:

Director, L. R. Reynolds of Chapel Hill; state chairman, Dr. Howard W. Odum of Chapel Hill; honorary chairman, Governor Clyde R. Hoey; vice chairmen, J. W. Seabrook of Fayetteville, Mrs. Rosa D. Gregory of Salisbury, and W. A. Stanbury of Greensboro; chairman of the committee on cooperation, Rev. Olin T. Binkley of Chapel Hill; chairman of the steering committee, N. C. Newbold of Raleigh; chairman of the finance committee, Gurney P. Hood of Raleigh; secretary-treasurer, C. C. Spaulding of Durham.

Dr. Johnson in his address at the Wednesday session credited the work of interracial commissions as accomplishing much toward reducing lynching in the South.

Arthur Raper, of the faculty of Agnes Scott College, discussing "Gullies and What They Mean" said that the South has tried to get more out of its soil than it put back. He blamed the dust storms of the Middle West on improper soil practices and said that while such practices bring dust bowls in that part of the country they bring "gullies" in North Carolina's Piedmont section and land that requires more and more fertilizer in the eastern half of the state.

girdling of the moral laws of God.

John W. Mitchell

"The Negro Farmer and His Family in North Carolina" was considered at length by John W. Mitchell of Greensboro, negro district farm agent. He said in part: "In agriculture my race has its strongest hold. Agriculture not only furnishes employment for more than fifty per cent of the race but also agriculture represents much of our wealth.

"While we have great opportunities as a race in agriculture, it is not enough that we have these opportunities, but to what extent that we are as a race using these opportunities. While we are desirous that our race may come into larger opportunities, yet it is very essential that we use such opportunities as we have that they do not get away from us.

"In the words of that great man that this county gave birth, Governor Aycock, who said: 'I would have all our people believe in their power to accomplish as much as can be done on earth by any people. The equal right of every child born on earth to have the opportunity to burgeon out all that is within,' concluded A. J. Mitchell.

Dr. Shepard

"The ringing repudiation of the unjust attitudes of prejudice between the white and negro races has resulted from the ignorance of the problems involved in race relations," he said. Bishop Penick suggested that both races engage in a reciprocal, intelligent and unprejudiced approach to each other's problems for the improvement of racial relations.

An adequate system of religious instruction for the younger generation of negroes was advanced by the speaker as a means of promoting the adherence to moral laws of racial relationships. Bishop Penick charged that a "false" evangelism among the two races had aroused each race to frenzied pitch of emotions under which there is no

mission on the Study of Lynching, their sentences are often more severe than those of their white fellow citizens, while for crimes of violence against each other their sentences are light, unequal accommodations on public carriers for equal fare.

"There is just one thing which every intelligent negro wishes the white man, intelligent or otherwise to learn, and that is this: the negroes of this country are what the white people have made them.

"In the finality our appeal must go to the ordinary man the great mediocracy or middle class who do the bulk of the voting and to whom in the end our leaders make obsequence. There can be no hope of getting passed the necessary legislation to correct some of the evils until there can be brought to bear the pressure of favorable public opinion and that will not happen as long as there remains such a widespread belief that the Negro, even where he is not an object of hatred, is certainly not an object of respect as a citizen.

"I think the white people of my own state never have been in a more thoughtful or generous mood toward the negro. North Carolina will be amazed at the blessings which will come to the state as the result of its more liberal treatment of a race once apparently doomed to perpetual immaturity. There never have been so many people in my day who appeared to wish it so well," concluded Dr. Shepard.

Dr. W. A. Stanbury of Greensboro, vice-chairman, presided. Special music was furnished by the choirs from the Dillard high school and three negro colleges: St. Augustine school and Shaw University of Raleigh and the Fayetteville Normal school. Eugene Roberts brought greetings to the delegates from the host church on behalf of Rev. A. J. Smith, who was absent because of a previous engagement. W. R. Johnson of Raleigh, consultant or

negro work with the state department of Public welfare, conveyed greetings from Governor Clyde R. Hoey.

Raleigh, N. C. Times
May 6, 1937

ASK FOR ANTI- LYNCH MEASURE

Recommended By Committee Of North Carolina Interracial Group

GOLDSBORO, May 6.—(AP)—A State anti-lynch law and voting privileges to qualified Negroes were recommended yesterday by a study committee of the North Carolina Commission of Interracial Cooperation at its 18th annual conference here.

The report, delivered by J. W. Seabrook, president of the Fayetteville State Normal School, also advocated improved school facilities and new fields of employment for Negroes.

Needs and functions of the commission were discussed by Bishop Edwin A. Penick of Raleigh and James E. Shepard, president of the North Carolina College for Negroes at Durham.

John W. Mitchell, Greensboro Negro district farm agent, pointed to agriculture as the hope of the colored race.

"The farms furnish much of our wealth as well as more than 50 per cent of our employment," he said. Mitchell urged better cooperation between the races.

Joint meetings of white and Negro ministerial associations were suggested by Rev. O. T. Binkley of Chapel Hill as a means of encouraging better relationships.

Winston, N. C., Free Press
May 6, 1937

INTERRACIAL MEET COMES TO AN END

White and Colored Leaders Were at Goldsboro Conference.

The annual statewide conference of the North Carolina Commission on Interracial Cooperation, held at Goldsboro, ended Wednesday afternoon. All officers were reelected. White and colored leaders residing at various points in the State are officers and directors. They include such men as Gurney P. Hood,

North Carolina.

state commissioner of banks; Dr. David D. Jones, president of Bennett College, Greensboro; Dr. Howard W. Odum, of Chapel, and Dr. N. O. Newbold, state director of Negro education.

Speakers at the 1937 conference, the 18th statewide meeting, included J. W. Mitchell, of the United States Department of Agriculture, and Dr. Mordecai Johnson, president of Howard University, Washington. Dr. Johnson comes here each year to address an institute for colored church workers.

Next year's meeting place of the commission has not been determined. As many as 500 attended the sessions at Goldsboro.

Raleigh, N. C. Times
May 2, 1937

INTER-RACIAL GROUP TO MEET

Bishop Penick, Gurney Hood And Others To Make Addresses

GOLDSBORO, May 3. — Bishop Edwin A. Penick, Commissioner of Banks Gurney Hood, President Mordecai Johnson of Howard University Arthur Raper of the Interracial Commission of Atlanta, J. W. Mitchell of the North Carolina A. and T. College, and President James E. Shepard of the North Carolina College for Negroes are among speakers who have accepted invitations to address the 18th annual State-wide conference of the North Carolina Commission on Interracial Cooperation which meets in Goldsboro Tuesday and Wednesday, May 4 and 5.

The complete program for the two-day conference was announced today for the first time by L. R. Reynolds, of Chapel Hill, director of the commission.

The conference will open Tuesday afternoon at 2:30 o'clock in the Religious Education building of St. Paul's Methodist Church. Dr. W. A. Stanbury, of Greensboro, vice-chairman, will preside. The afternoon session will be devoted to committee reports and special study and discussion groups. J. W. Seabrook, president of the State Normal School, Fayetteville, will report for the Study committee, and an open discussion will follow.

Dr. Olin T. Binkley, pastor of the Chapel Hill Baptist Church, and Mrs. A. M. Gates, of Durham, will lead discussions on what the ministers and women can do to help solve the interracial problems. Dr. Binkley is chairman of the Church Cooperation Committee.

The Tuesday evening session will begin at 7:45 o'clock when J. W. Mitchell will speak on "The North

Carolina Negro Farmer and His Family." Dr. James E. Shepard will discuss "The Need and the function of the Interracial Commission in North Carolina," and Bishop Penick will speak on "The Program of the Church in the Field of Race Relations." A half hour concert of sacred music will be given by a group of students from North Carolina Negro colleges.

Greenville N.C.
Reflector
May 3, 1937

INTER - RACIAL BODY TO MEET

Bishop Edwin A. Penick Listed Among Those to Speak

Goldsboro, May 3.—Bishop Edwin A. Penick, Commissioner of Banks Gurney Hood, President Mordecai Johnson of Howard University, Arthur Raper of the Interracial Commission of Atlanta, J. W. Mitchell of the North Carolina A. and T. College, and President James E. Shepard of the North Carolina College for Negroes are among speakers who have accepted invitations to address the 18th annual state-wide conference of the North Carolina Commission on Interracial Cooperation which meets in Goldsboro Tuesday and Wednesday, May 4 and 5.

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Dr. Mordecai W. Johnson and Dr. Arthur Raper will address the Wednesday morning session which begins at 10 o'clock. Dr. Raper is author of two books, "The Tragedy of Lynching" and of "Preface to Peasantry."

Between the two addresses there will be several special discussion group meetings and the finance committee will meet with Chairman Gurney P. Hood.

Asheville, N. C., Times
May 4, 1937

Interracial Meet Will Open Tonight At Goldsboro, N. C.

GOLDSBORO, May 4.—(AP)—Educators and religious leaders came here today for a two-day conference of the North Carolina commission on interracial cooperation.

General sessions will begin tonight. Bishop Edwin A. Penick of Raleigh Dr. James E. Shepard, president of the state College for Negroes at Durham, and J. W. Mitchell of the U. S. department of agriculture will deliver the principal address.

Delegates heard committee reports and gathered for group discussions at the afternoon session.

The conference will end tomorrow with Dr. Mordecai W. Johnson, president of Howard university at Washington, making the concluding address.

Justice to Negro Urged In Address by Ethridge

He Defines 'Minimum Obligations' White Man Owes Colored Minority

BLUE RIDGE, N. C., Aug. 5 (AP)—Mark Ethridge, general manager of the Louisville (Ky.) Courier-Journal, told the conference on education and race relations here tonight that "America owes the Negro the stamping out of lynching and the protection of his person and his property from violence born of race prejudice."

Asserting there were "certain minimum obligations, the white man owes the Negro race," Ethridge warned that "so long as the white race South tolerates the application of extra-legal measures toward the Negro, no man, white or black, can be assured of the integrity of the law under which he lives."

"If it requires federal marshals and federal deputies to prevent lynchings and punish lynch-ers in the South, then I am for federal marshals and deputies doing it," he added.

"To recognize the right of a state to handle the problem when lynchings continue is to recognize the right of a state to tolerate a violation of the fundamental tenet of every civilized people, whether democratic or monarchical: the right of man to live under law and to be deprived of life only by law."

"Plain, Simple Justice"

"If not for the Negro's protection, then for our own, we owe him better health and sanitation measures. A million and a half domestic servants come into our homes every day, a great many of them bringing with them mumps, tuberculosis and a dozen other ills."

Ethridge asserted that it was a matter of "plain, simple justice" to give the Negro adequate public accommodations and resist legislative measures tending to deprive him of the right of a legitimate occupation.

"The field of opportunity for the Negro has been greatly narrowed by the depression and before that by the efforts of prejudicial organizations like the Ku Klux Klan and the Blackshirts," he said.

"I have apprehensions over what the growth of unionism in the United States will mean to the Negro, because discrimination has been practiced as assiduously within labor unions as without it. When the great mass of workers is unionized, and the Negro is denied a card, what is to become of him?"

"For our own protection, if not for the Negro's; for the preservation of

our own self-respect, for the preservation of our own ideal of democracy and civilization, we can in plain simple justice join with the Negroes in their demands for a better distribution of public moneys—a distribution that is in accord with the ideals of a new economic ideal in this country—a new deal dedicated to lifting the level of life regardless of race.

"We can convey to our southern senators and representatives in the national congress the information that when they use the presence of the Negro in such an argument against such measures as the wages and hours bill they are representing more correctly those elements which made up the Ku Klux Klan than they are the decent, thinking elements among the white people."

Ethridge characterized the fear of Negro domination on the part of a South that "that is in control of election machinery, in charge of all but an infinitesimal part of the wealth, in charge of the legislative bodies," as a "striking confession of inferiority complex rather than an attitude of real superiority."

Ethridge said that he believed that the Negro has no desire to break down segregation laws or the so-called social equality because "I have found them nowhere to be as proud of his race as we are."

Race Relations - 1937

Meetings, Conferences, etc.

North Carolina.

Gastonia, N. C. Gazette
September 17, 1937

FINE IMPRESSION

Nothing but good can come from such speeches as was made here last night by Representative Arthur Mitchell, of Chicago, the only Negro congressman today.

He made a fine impression on those who heard him and impressed us all as a man of extremely sound common sense, good judgment and a thorough knowledge of the race situation. He made plain to his colored hearers that the South was the place for them, and that in the South the problem would be solved. He deplored the tendency of some of them to move to the North seeking advantages and allurements in a distant clime. He said that there were 25,000 Negroes in his Chicago district who were on relief or working on WPA funds. Foreigners, he said, had taken the jobs from the Negroes.

Representative Mitchell is a native of Alabama and makes frequent trips back to his native state. He has two brothers in Birmingham and number among his friends many of the leading white citizens of the state. He was a protege of the late Booker T. Washington.

The Chicago Congressman is a good speaker, well educated, and smooth in his platform appearance. He said that there were as many white people in his Chicago district as there were colored people, and that it was the wealthiest district in the world housing Sears, Roebuck and Company, Montgomery Ward and Co., Marshall Field and Co., the First National Bank, and so on.

Tours and addresses like these will help the race situation and men like Mitchell are a credit to the Negro race.
Sumter, S. C., Daily Item
September 17, 1937

Negro Congressman Continues His Tour

Gastonia, N. C., Sept. 17.—(P)—Rep. Arthur W. Mitchell, negro congressman from Illinois, continued today on a tour of the south after telling an audience here, "the race problem must be solved in the South, where it is most acute, and cannot be escaped by running away from it."

The Illinois representative addressed a large crowd of white and colored here last night. He stopped here at the invitation of Rep. A. L. Bulwinkle of Gastonia.

Rep. Mitchell, a staunch New Dealer and the only member of his race ever to be elected to congress on the Democratic ticket, praised President Roosevelt as "the greatest humanitarian."

Wilmington, N. C. Morning Star
September 17, 1937

Race Problem Discussed By Negro Congressman

GASTONIA, Sept. 16.—(P)—"The racial problem must be solved in the south, where it is most acute and cannot be escaped by running away from it," Arthur W. Mitchell, negro congressman from Illinois said in an address to a large audience of both white and colored people here tonight.

Mitchell pledged himself to the theory of Booker T. Washington whose protege he was, that friendship is the only basis upon which progress toward solving racial difficulties can be solidly founded. Rep. Mitchell, a staunch new dealer and the only negro democrat ever to sit in congress, praised President Roosevelt as "the greatest humanitarian, who is determined to see that every under-privileged person in the United States gets a chance."

Durham, N. C. Sun
September 18, 1937

NEGRO CONGRESSMAN EXPECTED HERE LATER

Rep. Arthur W. Mitchell, Negro congressman from Illinois, will include Durham on his speaking tour of the South but the exact date for his appearance here has not been set, it was announced today by Dr. James E. Shepard, president of the North Carolina College for Negroes. Mitchell spoke at Gastonia yesterday, declaring the "race problem must be solved in the South, where it is most acute, and cannot be escaped by running away from it."

It is understood that Mitchell will appear in Georgia and other Southern states before he stops over in Durham on his way back to Illinois.

Mitchell, a staunch New Dealer, is the only member of his race ever to be elected to Congress on the Democratic ticket.

Asheville, N. C., Times
September 16, 1937

Negro Soton Is In Asheville On Good Will Tour

Arthur W. Mitchell, negro congressman of Chicago, was in Asheville today as part of his good will tour of the South. He conferred with

negro leaders while in the city and was scheduled to leave this afternoon.

Congressman Mitchell is a graduate of Tuskegee State Normal and Industrial Institute, in Alabama, and received his law education at Columbia and Harvard universities. He has practiced law in Chicago since 1929.

Asheville, N. C., Times
September 17, 1937

South Must Meet Problem Of Race, Says Negro Solon

GASTONIA, Sept. 17.—(AP)—Rep. Arthur W. Mitchell, negro congressman from Illinois, continued today on a tour of the south after telling an audience here, "the race problem must be solved in the south, where it is most acute, and cannot be escaped by running away from it." The Illinois representative addressed a large crowd of white and colored people last night. He stopped here at the invitation of Rep. A. L. Bulwinkle of Gastonia.

Rep. Mitchell, a staunch new dealer and the only member of his race ever to be elected to congress on the Democratic ticket, praised President Roosevelt as "the greatest humanitarian."

Greensboro, N. C., News
September 19, 1937

NEGRO CONGRESSMAN CONFERS WITH HOEY

Rep. Arthur W. Mitchell, of Chicago, Pays Capital Visit While On Good Will Tour.

Daily News Bureau and Telegraph Office
302 Wachovia Bank Bldg., Fayetteville St
Raleigh, Sept. 18.—Representative

Arthur W. Mitchell, negro Democrat from the first Chicago congressional district, called on Governor Hoey today on the congressman's one man good will trip through the south.

Accompanied by Rev. G. A. Fisher, rector of St. Ambrose Episcopal church, Professor H. L. Trigg, of the department of education and Rev. W. R. Johnson, of the negro division of the welfare department, the congressman called on the governor. A very brief talk with his excellency made the congressman understand why the people like Governor Hoey.

Representative Mitchell, who twice beat De Priest and means to run against him the third time next year, says he is interested solely in promoting good race relations. He likes North Carolina. He is a tremendously partisan Democrat and thinks President Roosevelt

is a world beater. The Illinois representative says Roosevelt knows more about everything than any man the congressman has ever met.

Immediately preceding Mitchell's visit, Representative Graham A. Barden, of the third North Carolina district, called on the governor. The two members of the present Congress did not happen to meet while they were in the capitol building.

Winston-Salem, N. C., Sentinel
September 19, 1937

Distinctive Record

It is not surprising to hear Congressman Arthur Mitchell, Negro representative from Illinois, laud both the white and colored citizens of Winston-Salem for the spirit of amity and co-operation which exists between the races here.

This spirit has prevailed in this community for many years, and is growing all the while into a more ideal relationship.

While it may be true that the two races, working together with an attitude of tolerance and helpfulness, still have evils to remedy, many vital problems to solve, it is pertinent to note that citizens of both races have already learned to appreciate each other and deal with one another according to the dictates of fundamental justice.

With a consciousness of imperfection and an awareness of difficulties and handicaps to be overcome, the two races are marching forward, side by side in the common endeavor to build a better community and establish a harmonious community life. This augurs well for the future of Winston-Salem.

October 8, 1937

TECHNIQUE, NOT SOCIOLOGY

Election of Dr. Howard W. Odum of the University of North Carolina as chairman puts at the head of the Commission on Inter-Racial Co-operation, a gentleman of combined force and conservatism.

Coincident with Dr. Odum's election at the recent conference at Atlanta the commission promises a thorough investigation of civil liberties violations in the South.

And while we have from time to time insisted that the South has no monopoly on the INTENT to violate civil liberties the fact remains that it is in the South that civil liberties continue to be violated in the most sensational and the most permanent form, to-wit: the lynching of negroes accused but not convicted of heinous crimes.

In this connection there is piling up proof that there will never be made any progress in reducing lynching by attempting to change the hearts of men. Reduction of lynching through social change will come about with the more thorough education of the masses and even then education is a very weak link to hold back powerful emotions when they become inflamed.

But there is very good, concrete evidence that lynching is prevalent in inverse ratio to the calibre and training of law officers in any given locality; which means that the lynching problem is a problem of law enforcement rather than sociology.

New York, for instance, with whites, negroes, low-type foreigners, and its general hodge-podge collection of humanity produces a plethora of very brutal crimes, crimes such as are often preliminary to lynching in the South.

But New York never has a lynching. Why?

Because in New York every man who is chosen to serve on the police force must pass rigid physical and mental tests, and after having passed those tests must attend a police school for a period of months, during which time he receives from experts intensive training in the technique of being an officer.

Whoever heard of a mob taking a prisoner from a New York copper? It has been tried time and again, but whoever heard of it being successful?

Whoever heard of a mob taking a prisoner from a G-man?

But mobs (even mobs of four men) take prisoners with ease from officers all over

the South. Why?

Because we smart Southerners when we set out to appoint an officer pick a man who doesn't have much else to do, who is a likeable local politician, who has a large collection of friends and relatives all calculated to vote "right," and who looks large and capable enough to hold his own in a rough and tumble.

Because after having picked such an officer we smart Southerners instead of training him in the technique of his duties for even one day, give him a ten-minute talk, hand him a badge and a gun, and tell him to get out there and strut his stuff. He does very well on the garden variety of problems, because he is a man of average intelligence, but when he faces an unusual problem like the close proximity of a threatening lynching mob, he becomes confused and lets his prisoner be taken from him because he has never had the specialized training which would teach him how to meet and defeat just such a situation.

And now that we have devoted some little space here to comparing police technique in the North and South we remember that it was altogether unnecessary. We have adequately trained officers right here in North Carolina.

Whoever heard of a mob even trying to take a prisoner away from a Highway Patrolman?

Greensboro, N.C.

Patriot

Oct. 11, 1937

**ODUM ELECTED
PRESIDENT
INTERRACIAL GROUP**

The commission on interracial co-operation voted Thursday to "exert all possible influence to put a stop to the wave of violations of civil liberties now current in the south."

The commission, at its annual session in Atlanta, elected Dr. Howard W. Odum, of the University of North Carolina, as president.

Approximately 100 members from all parts of the south attended.

The resolution dealing with civil liberties read: "Resolved: that the commission in interracial co-operation and the individual members thereof exert all possible influence to

put a stop to the wave of violations of civil liberties now current in the south; in particular the beating of white labor organizers and the illegal treatment of negro farm workers." Winston-Salem, N. C. Journal
October 8, 1937

Heads 'Commission**DR. HOWARD W. ODUM****Odum Elected
Racial Study
Group Leader**

Atlanta, Oct. 7 (AP).—The Commission on Interracial Co-operation voted today to "exert all possible influence to put a stop to the wave of violations of civil liberties now current in the South..."

The commission, at its annual session here, elected Dr. Howard W. Odum of the University of North Carolina as president.

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Dr. Odum, the new president, is a native of Georgia and former dean of Emory University. He is the editor of Social Forces, and was president of the American Sociological Society in 1930.

R. B. Eleazer of Atlanta, secretary, said the announced purpose of the commission was to improve "conditions of neglect and injustice affecting Negroes and of the mistaken attitudes out of which such conditions grow."

Race Relations-1937. Meetings, Conferences, etc.

Gastonia, N. C. Gazette
January 1, 1937

Winston-Salem, N. C., Sentinel
February 2, 1937

Inter-Racial Meet Interracial Conference Sponsored Of Ministers To Be By Y. W. C. A. to Be Held February 16 Held On Monday

Colored Ministers To Give Program At Session Of Ministerial Association.

An inter-racial program will feature the regular meeting of the Gastonia Ministerial Association at the First Presbyterian church at 10 o'clock Monday morning, Rev. C. E. Rozzelle, president, announced today.

The colored ministers of the city will have complete charge of the program, Rev. Mr. Rozzelle said, and several representative colored preachers will speak regarding their work in Gastonia. The matter of closer co-operation between the two races in religious work will be discussed.

The meeting promises to be one of the most interesting ever held by the local ministerial association. Rev. W. A. Hoffman, pastor of Temple Baptist church, is secretary. Rev. Phillips S. Gilman, rector of St. Mark's Episcopal church, will conduct the devotional service at the meeting Monday morning.

Rev. Mr. Rozzelle will announce newly appointed committees for the year.

Asheville, N. C., Citizen
February 7, 1937

Inter-Racial Sunday To Be Observed Here

Inter-racial Sunday will be observed in the chapel of Allen Home school at 3:30 o'clock next Sunday afternoon, February 14. Dr. Cleland McAfee, of Asheville Normal and Teachers college, former secretary of the foreign missions board of the Presbyterian church, will be the principal speaker. Music will be furnished by some of the leading musicians of the city. The public is invited.

The interracial forum, sponsored by the colored work committee of the Y. W. C. A., will be held this year at St. Paul's Episcopal Church, on Tuesday night, February 16, at 7:30 o'clock, it has been announced at the Y. W. C. A. offices.

Speaker from the state department of welfare has been promised and letters have already been mailed to a selected group of local citizens asking them to participate. The conference is being limited to 50 persons and an effort is being made to assemble those who have manifested interest in this type of activity in other years.

The conference will be a part of the observance of race relations week, which is promoted by the Federal Council of Churches of America.

So far as is possible, an effort will be made to answer the question: "What are the next steps toward eliminating juvenile delinquency?" The colored work committee feels that a better understanding between the races has been encouraged as the result of meetings of this nature in the past.

"A wholly different feeling is sometimes engendered," it was stated today, "by presentation of facts, background of state-wide situations, problems to be solved and difficulties encountered. The picture in its total setting often looks different from that seen in isolated instances. On the other hand, it is sometimes possible to effect changes where desired, if needs are pointed out."

Greensboro, N. C., News
February 12, 1937

RACE RELATIONS DAY MEETING SCHEDULED

Dr. O. T. Binkley and John W. Mitchell to Speak At West Market At 3 Sunday.

HAVING SPECIAL MUSIC

White and negro citizens of the community will have a joint meeting at West Market Street Methodist church Sunday afternoon, starting at 3 o'clock in biennial celebration of "National Race Relations day."

Glenn R. Johnson, professor of sociology at Woman's college, who

is chairman of the Guilford County Interracial commission, will preside over the meeting. Musical numbers will be given by choirs from A. and T. college, Bennett college and Palmer Memorial institute.

Rev. O. T. Binkley, D. D., pastor of the First Baptist church, Chapel Hill, will deliver the principal address, and there will be a short talk by John W. Mitchell, of the faculty of A. and T. college. Present plans contemplate that presentation of the program will not require more than one hour.

Rev. J. Clyde Turner, D. D., pastor of the First Baptist church, is chairman of the program committee, the other members of the committee being Rev. W. A. Stanbury, D. D., pastor of West Market Street Methodist church, and Rev. R. T. Weatherby, D. D., pastor of Saint Matthew's Methodist Episcopal church.

Greensboro, N. C., News
February 15, 1937

RACE RELATIONS DAY OBSERVED AT CHURCH

Dr. Binkley and Professor Mitchell Speak At West Market Street Methodist.

West Market Street Methodist church was practically filled Sunday afternoon for the program given in observance of National Race Relations day. Both negro and white citizens were in the audience.

Rev. O. T. Binkley, D. D., pastor of First Baptist church, Chapel Hill, was the principal speaker, and Prof. John W. Mitchell, of A. and T. college, who is state farm demonstration agent for the negro division of the department of agriculture, made a short address. Glenn R. Johnson, professor of sociology at Woman's college, who is chairman of the Guilford County Interracial commission, presided over the meeting. Rev. W. A. Stanbury, D. D., pastor of the church, said the invocation.

A musical program was presented by choirs from A. and T. college, Bennett college and Palmer Memorial institute.

North Carolina.

Winston-Salem, N. C., Dispatch
February 16, 1937

CHURCHES OBSERVE INTER-RACIAL DAY

Comer Speaks At Baptist Church and Garner at Negro Methodist Church

An address by Harry Comer, Y. M. C. A. secretary at Chapel Hill, at the First Baptist Church, during the 11:00 o'clock service and a sermon at the Negro Methodist Church in the afternoon at 3:00 o'clock by the Rev. E. Norfleet Gardner, pastor of the Baptist Church, marked another inter-racial observance here.

At the general assembly of the Baptist Church Sunday School, Charles Daniels of Durham, a member of the U. N. C. deputation team, made a short talk on the inter-racial problem, and a group of Negro children from the Junior Department of one of the Negro churches under the direction of, and accompanied at the piano by Mrs. C. B. Codrington, sang three numbers which included "Open the Door for Children", "Jesus Loves Me," and "Jesus Bids Us Shine".

During the regular church service Mr. Comer in discussing the attitude of the races said that it was a mystery that as much good-will existed between the two as does, since the attitude in all other walks of daily life were decided un-Christian.

It is a world of competition in which we live, he said. In our social, economic, and spiritual life we are always trying to outstrip the other person, and as a result it is natural that such a feeling should subsist between the two. Such conditions must be changed, he stated, before a feeling of brotherhood can grow among the races.

The Rev. Mr. Gardner was the principal speaker at the Negro Methodist Church in the afternoon. Three high school youths, Tom Lattimer, Merritt Burns, and Archie D. Hayman, also spoke at the service of the Negro church. Other white visitors called upon to make talks were Messrs. C. L. Guy and J. T. Guy.

The church choir sang several Negro spirituals, and a special collection was taken up to further plans for building a new Negro church. The Rev. C. E. Canady is pastor of the church.

Greensboro, N. C., News
February 26, 1937

'BROTHERHOOD DAY' IS TO BE OBSERVED HERE

Sponsored Monday Night By Council of Catholics, Jews and Protestants.

DR. JONES IS TO SPEAK

"Brotherhood Day" will be observed in the city next Monday, with a mass meeting in the main Superior courtroom in the county courthouse as the chief event, this session to begin at 8 p. m., under the auspices of the Greensboro Council of Catholics, Jews and Protestants, it was learned yesterday.

At the same time it was made known that the speaker of the occasion will be Rev. M. Ashby

Inter-Racial Program Will Be Held Here In Afternoon

An interesting musical program, several soloists from churches both religious and secular, will be of the city will also take part. presented this afternoon at 3 o'clock at the St. Mark M. E. church, East Washington street at by a well-known Negro author, by Gaylord, by the High Point Com-John Mebane, city editor of The mission On Interracial Coopera-Enterprise.

The purpose of the program is to foster friendly relations between the races in High Point. It is expected to attract an overflow house. Churches to be represented on hearts of men help build the strong of the quickest ways to reach the

Both white and Negro groups will take part in the music festival which is expected to attract an overflow house. Churches to be represented on hearts of men help build the strong of the quickest ways to reach the

High Point, N. C., Enterprise
March 7, 1937

Race Relations - 1937.

Meetings, Conferences, etc.

Gastonia, N. C. Gazette
January 1, 1937

Winston-Salem, N. C. Sentinel
February 2, 1937

Inter - Racial Meet Interracial Conference Sponsored Of Ministers To Be Held On Monday

Colored Ministers To Give Program At Session Of Ministerial Association.

An inter-racial program will feature the regular meeting of the Gastonia Ministerial Association at the First Presbyterian church at 10 o'clock Monday morning, Rev. C. E. Rozzelle, president, announced today.

The colored ministers of the city and county will have complete charge of the assembly, and an effort is being made to have several representative colored preachers will speak regarding their work in Gastonia. The matter of closer co-operation between the two racial groups in religious work will be discussed.

The meeting promises to be one of the most interesting ever held by the local ministerial association. Rev. W. A. Hoffman, pastor of Temple Baptist church, is secretary of the association. Rev. Phillips S. Gilman, rector of St. Mark's Episcopal church, will conduct the devotional service at the meeting Monday morning.

Rev. Mr. Rozzelle will announce newly appointed committees for the year. Asheville, N. C. Citizen February 7, 1937

Inter-Racial Sunday To Be Observed Here

Inter-racial Sunday will be observed in the chapel of Allen Home school at 3:30 o'clock next Sunday afternoon, February 14. Dr. Cleland McAfee, of Asheville Normal and Teachers college, former secretary of the foreign missions board of the Presbyterian church, will be the principal speaker. Music will be furnished by some of the leading musicians of the city. The public is invited.

is chairman of the Guilford County

inter-racial commission, will preside over the meeting. Musical numbers will be given by choirs from A. and T. college, Bennett college and Palmer Memorial institute.

Rev. O. T. Binkley, D. D., pastor of the First Baptist church, Chapel Hill, will deliver the principal address, and there will be a short talk by John W. Mitchell, of the faculty of A. and T. college. Present plans contemplate that presentation of the program will not require more than one hour.

Rev. J. Clyde Turner, D. D., pastor of the First Baptist church, is chairman of the program committee. The other members of the committee being Rev. W. A. Stanbury, D. D., pastor of West Market Street Methodist church, and Rev. R. T. Weatherly, D. D., pastor of Saint Matthew's Methodist Episcopal church.

RACE RELATIONS DAY OBSERVED AT CHURCH

Dr. Binkley and Professor Mitchell Speak At West Market Street Methodist.

West Market Street Methodist church was practically filled Sunday afternoon for the program given in observance of National Race Relations day. Both negro and white citizens were in the audience.

Rev. O. T. Binkley, D. D., pastor of First Baptist church, Chapel Hill, was the principal speaker, and Prof. John W. Mitchell, of A. and T. college, who is state farm demonstration agent for the negro division of the department of agriculture, made a short address. Glenn R. Johnson, professor of sociology at Woman's college, who is chairman of the Guilford County Inter-racial commission, presided over the meeting. Rev. W. A. Stanbury, D. D., pastor of the church, said the invocation.

A musical program was presented by choirs from A. and T. college, Bennett college and Palmer Memorial institute.

North Carolina.

Winston-Salem, N. C. Sentinel
February 16, 1937

INTER-RACIAL DAY OBSERVED

INTER-RACIAL DAY OBSERVED

Comer Speaks At Baptist Church and Garner at Negro Methodist Church

An address by Harry Comer, Y. M. secretary at Chapel Hill, at the First Baptist church, during the 11 o'clock service and a sermon at the 1 o'clock service and a sermon at the 1 o'clock service.

At the general assembly of the Baptist church in the afternoon at 3:30 o'clock by the Rev. E. D. Jones, pastor of the Baptist church, marked another inter-racial observance here.

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The church choir sang several Negro spirituals, and a special collection was taken up to further plans for building a new Negro church. The Rev. C. E. Canady is pastor of the church.

Greensboro, N. C. News
February 26, 1937

BROTHERHOOD DAY IS TO BE OBSERVED HERE

DR. JONES IS TO SPEAK
Sponsored Monday Night By
Council of Catholics, Jews
and Protestants.

"Brotherhood Day" will be observed in the city next Monday, with a mass meeting in the main Superior courtroom in the county courthouse as the chief event, this session to begin at 8 p. m., under the auspices of the Greensboro Council of Catholics, Jews and Protestants, it was learned yesterday.

At the same time it was made known that the speaker of the occasion will be Rev. M. Ashby

which included "Open the Door for Children", "Jesus Loves Me" and "Jesus Bids Us Shine".

During the regular church service Mr. Comer in discussing the attitude of the races said that it was a mystery that as much good-will existed between the two as does, since the attitude in all other walks of daily life were decidedly un-Christian.

It is a world of competition in which we live, he said. In our social, economic, and spiritual life we are all trying to outstrip the other person, and as a result it is natural that such a feeling should exist between the two. Such conditions must be changed, he stated, before a feeling of brotherhood can grow among the races.

The Rev. Mr. Gardner was the principal speaker at the Negro Methodist church in the afternoon. Three high school youths, Tom Lattimer, Merrill Burns, and Archie D. Hayman, also spoke at the service of the Negro church. Other white visitors called upon to make talks were Messrs. C. L. Guy and J. T. Guy.

Inter - Racial Program Will Be Held Here In Afternoon

An interesting musical program, both religious and secular, will be presented this afternoon at 3 o'clock at the St. Mark M. E. church, East Washington street at Gaylord, by the High Point Community mission on Interracial Cooperation.

Both white and Negro groups will take part in the music festival which is expected to attract an overflow house. Churches to be represented on the program are Wesley Memorial Methodist and First Methodist Protestant, and secular groups will be the Leonard Street school faculty, a civic chorus under the direction of Madame Nell Hunter.

Several soloists from churches of the city will also take part. Another part of the program will be the reading of a poem, written by a well-known Negro author, by John Mebane, city editor of The Enterprise. The purpose of the program is to foster friendly relations between the races in High Point. It is believed that music will be one of the quickest ways to reach the hearts of men help build the strong friendship. All musical groups and individuals participating in the program have been practicing for the occasion and a most enjoyable program is assured.

INTERRACIAL GOOD WILL PROGRAM PRESENTED HERE

Large Gathering Of White And Colored Attend Unique
Presentation At St. Mark M. E. Church; Music Is
Featured

Here Monday Night

Before a church filled with both white and colored, a group of musicians and others presented an interracial good will program under the auspices of the High Point Commission on Interracial Relations at St. Mark M. E. church yesterday afternoon.

Dr. J. C. Morgan, chairman of the finance committee of the commission, presided over the program which delighted the large audience. Prof. A. J. Griffin spoke the invocation.

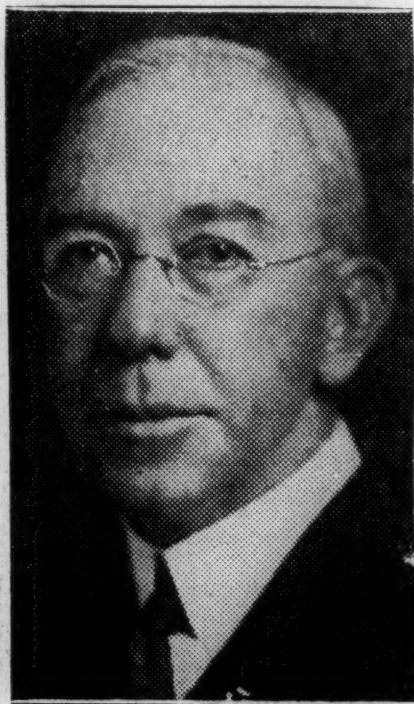
The program featured the singing of spirituals by a Negro chorus directed by Madame Nell Hunter, State WPA Supervisor of Music for Negroes, who herself sang several solo parts with remarkable finish and charm. The chorus more than pleased the audience with its rendition of a number of beloved Negro spirituals, including "Bye and Bye," "Steal Away," "De Old Ark," "Swing Low," "Crucifixion," "Roll Jordan" and "Come Down Angels."

Selections were also rendered

by Miss Vera Smith and Vance Jones, D. D., of Atlanta, Ga., who Smith, accompanied at the piano will deliver an address on the responsibilities and implications of representing the First Presbyterian church; Miss Marjorie Pittman, soloist, Miss Ruth Wood, violinist, and Miss Pauline Hicks, the council, will preside. Dr. Jones will be introduced by Col. Frank Methodist Protestant church; P. Hobgood, of the Greensboro bar, Marie Carter, solo; Camp Friend, solo, and O. E. Simmons, solo.

Rev. J. Clay Madison, pastor of the First Methodist Protestant church, gave a brief history of interracial organization. Prof. C. E. Yokeley of William Penn high school presented an historical sketch, "The Negro," and John Mebane of The Enterprise staff read a Negro folk poem, "Sister Lou," by Sterling Brown. Rev. R. W. Winchester, pastor of the church, pronounced the benediction.

The program generally was considered one of the most successful of its type ever presented here.



REV. M. ASHBY JONES, D. D.

and Second church, St. Louis, Mo. He now devotes his attention chiefly to work as general lecturer and preacher. He is honorary chairman of the Interracial commission of the National Council of the Y. M. C. A. Dr. Jones is a member and promoter of the National Council of Jews and Christians.

"'Brotherhood Day,' is now definitely in the family of America's special days," Mr. Hinckle remarked. "It is the creation of the National Conference of Jews and Christians, a rapidly growing American organization committed to the promotion of intergroup understanding and appreciation, especially as concerns the three great religious groups, Jews, Catholics and Protestants. 'Brotherhood Day' stands, therefore, for mutual appreciation and friendly co-operation."

"The Greensboro Council of Catholics, Jews and Protestants has sponsored the promotion of these same ideals locally for the past two years. The council is taking a great forward step this year in bringing to the city an outstanding apostle of brotherhood in all human relations. Dr. Jones is a man nationally known for his broad sympathies, his devout religious convictions and his winning personality."

Elizabeth City, N. C., Advance
March 15, 1937

Interracial Good Will Slogan Theme

Rev. H. K. King Speaks;
Mt. Lebanon Choir Sings;
Races Join In Offering

A well attended inter-racial meeting at the Mt. Lebanon A. M. E. Zion Church Sunday furnished an object lesson in the lesson the meeting was effected to further: Inter-racial good will.

As the Rev. H. K. King of the First Methodist Church spoke on this subject, as the fine choir of the host church sang a number of old spirituals and more modern favorites; as the two races joined in filing to the front of church to deposit their offerings, those present of both races entered into the spirit of the thing, which was to bring better understanding between Black and White.

Beginning at 3 o'clock, the meeting lasted until 5:30. It was planned and arranged by the Rev. G. H. Spalding of the Mt. Lebanon Church.

Greensboro, N. C., News
March 13, 1937

Lenten Class Hears Pleas for Justice To Negro

A plea for justice to the negro was made yesterday by Dr. W. A. Stanbury in a talk before the Lenten study class sponsored by the Woman's auxiliary at Holy Trinity Episcopal church. Next Friday the class ends its study of the negro. Dr. Stanbury, pastor of West Market Street Methodist church and vice chairman of the inter-racial commission of North Carolina, was urging justice in education. Last week Henry H. Edmunds, of Halifax, Va., pled for justice to the negro worker.

Dr. Stanbury told of the advance made by the negro race, freed in penniless state and now owners of two billion dollars worth of property. The white race should strive to appreciate how far the negro has come in 70 years and work toward better understanding and fairness, he said. In 1869 90 per cent was illiterate, in 1930 only 16 per cent was illiterate. North Carolina, which had its first accredited high school for negroes in 1919, spends a little more than the average for negro education in the south but would have to double its expenditures to rate the average for the United States, he said.

Dr. Noah Ryder, director of the Sedalia Singers, sang with four of his students, Oscar Richmond, Otis Cook, Wallace Wright and Don Summers, as an illustration of the music education being done at Palmer Memorial institute.

Last week Mr. Edmunds, senior warden of St. John's Episcopal church in Halifax, cited the debt of the white race to the negro worker and asked for justice.

He told something of St. Paul's industrial school, established in Virginia by the Episcopal church 40 years ago. In all these 40 years no person ever a student there has ever been arrested, Mr. Edmunds claimed. To supplement his talk 12 students from A. and T. college sang for the class.

Next Friday Mrs. Philip Hammond, chairman of the Lenten class, will end the course by summarizing the six meetings and by presenting the subject, "Negro-White Adjustments."

Durham, N. C., Morning Herald
April 21, 1937

Interracial Affairs Subject Of Address

L. R. Reynolds Of Richmond
Speaks To Woman's Auxiliary
Of St. Philip's

Favoring gradual solution of the interracial problem, L. R. Reynolds of Richmond, executive secretary of the interracial commissions of North Carolina and Virginia, last night spoke to the members and guests of the Woman's auxiliary of the St. Philip's Episcopal church on interracial relations.

The attitude of people, Reynolds said, gradually should develop so that an "equilateral triangle" is formed. "The base of the triangle," he said, "should be community life, and the apex should be the discussion and planning by leaders in regard to mutual problems."

Mrs. George Lyon presided at the meeting. Mrs. L. A. Tomlinson and Miss Kate Herndon reported on the auxiliary convention recently held in Raleigh. An exhibit, including hand-woven articles, loaned by the Negro community center, was displayed. Bundles for needy persons were collected.

Race Relations - 1937

Meetings, Conferences, etc.

Milledgeville, Ga., Times
June 14, 1937

SUPPRESSION OF NEGRO HAS HURT ADVANCEMENT, DR. RAPER SAYS

Atlanta Speaker Scores
South's Economic Practices
At Blue Ridge

Dr. Arthur Raper, professor of sociology at Agnes Scott College and Research Director of the Inter-racial Commission, told 500 college students at Blue Ridge, N. C., Friday night that southern white people, in trying to keep the Negro "in his place," had held themselves back as well as the Negro.

"Keeping the Negro in the ditch," he said, "makes it necessary for somebody to stay in the ditch with him to hold him down."

G. S. C. W. GROUP PRESENT

The meeting was a part of the ten-day southern student conference of the Y. M. C. A. and Y. W. C. A., which meets annually at Blue Ridge, summer resort 20 miles from Asheville. Almost 100 colleges in all parts of the south are represented at the conference, which began Tuesday and will continue through next Thursday. Delegations from practically all the colleges in Georgia are present.

Dr. Raper pointed out how the white man's attempt to keep the Negro landless and therefore powerless, had become the basis of the southern landless tenant system, which has reduced much valuable land to waste.

"We thought we were keeping the Negro landless, but tenants have now become white people as well as Negroes," he said.

Other speakers at the Blue Ridge conference include Kirby Page, Carl Voss, and George A. Coe.

Leaders Advocate Law To Curb Lynching, Use of Textbooks

(Special to Journal and Guide)

BLUE RIDGE, N. C. — A fine example of how to conduct conferences on race relations so that practical benefits may accrue therefrom, was exhibited here last week when leaders of the South analyzed and charted the future of the Negro as an American citizen and an integral part of the human family, rather than view his interests from the purely racial angle.

Among the liberal and thought-provoking addresses was that by Mark Etheridge, general manager of the Louisville (Ky.) Courier-Journal. He told the conference on education and race problems that: "America owes the Negro the stamping-out of lynching and the protection of his person and his property from violence born of race prejudice, 'adding that he favored a Federal law to stop lynchings if necessary."

"To recognize the right of a state to handle the problem when lynchings continue," he said, "is to recognize the right of a state to tolerate a violation of the fundamental tenet of every civilized people, whether Democratic or monarchical: The right of man to live under law and to be deprived of life only by law."

TEXT-BOOKS SUGGESTED

Judge Orville A. Park of Macon, Ga., told the gathering that there is "a lack of justice toward Negroes in some parts of the South," asserting that he believes the "average Negro prefers a white jury to one having Negro men on it" because the type of Negro who would be chosen for jury service would have less patience with crime than the average white juror.

Dr. E. J. Trueblood of Limestone College, Gacney, S. C., suggested that "courses in race problems be taught in southern schools" as an effective means of correcting erroneous views and building up wholesome attitudes."

S.A.T.A. Conference.

CAPE TOWN 21-26 JUNE, 1937

(Contributed.)

THE S.A.T.A. Souvenir Jubilee Conference was held in the Cathedral Hall, Cape Town on the 21st—26th June under the presidency of Mr. J. Lang of Port Elizabeth. Close on 500 delegates were in attendance. The Native branches were as follows:—Eastern Province Port Elizabeth, Uitenhage and Kirkwood, and North Western Districts as far as Vryburg.

On the evening of the 21st June the members of the S.A.T.A. listened with intense admiration to the presidential address. Mr. Lang in breadth of vision both in retrospect and prospect in dignity of eloquence, underlined the history of this association and the attainments it has achieved since its inauguration fifty years ago.

Mr. Lang reminded the members that the failure of the present social system to deliver masses of the people from destitution and misery should not depress us. Incipient faith is apt to be a very mustard seed for size and there are no short cuts to the thing which we hold to be the birthright of us all. Education should know no barriers of race belief or colour. He was not afraid to state his faith in the right of the Natives of South Africa to the blessings which come from education. He laid stress on the obligations the European teachers have to do anything and everything that lies in their power to satisfy the palpable hunger of the Bantu folk for education. The association animates this resolution to know no exclusion on the ground of

colour. Thus White South Africa would disobey the command at its peril. He says of segregation that if it is proposed, means should be provided that the Native is given scope to develop on the lands now on purchase for them. How else could it be profitable?

To be Continued.
Durham, N. C., Morning Herald
September 3, 1937

RACE CONFERENCE OPENS AT U. N. C.

Fourth International Meeting
On Education Of Negro
Gets Under Way

Chapel Hill, Sept. 2.—(P)—The fourth of a series of international conferences on the education of the American Negro and the African natives opened here today under the auspices of Yale university, Hampton institute and the university of North Carolina.

The purposes of the conference were outlined by Dr. C. T. Loran, chairman of the department of race relations of Yale, and Dr. Howard W. Odum, head of the department of sociology at the University of North Carolina.

Dr. Thomas Jesse Jones, director of the Phelps-Stokes foundation then discussed what he considered "the essentials of education." The delegates were formally welcomed at tonight's session by Frank P. Graham president of the University of North Carolina.

The conference is being attended by 25 superintendents of education from the British colonies and the Union of South Africa and 30 state directors of Negro education in the south.

RACE CONFERENCE TO OPEN AT U. N. C.

Well-Known Speakers Will
Discuss Problem Of Education
Of American Negroes

Chapel Hill, Aug. 31.—(Special)—The fourth of a series of international conferences dealing with cultural changes among non-western peoples as a result of western civilization will open here tomorrow under the auspices of Yale university, Hampton institute, and the University of North Carolina.

Formally it has been designated as a lecture-seminar conference on "The Education of American Negroes and the African Natives."

The purpose is "to bring together a number of educators of wide experience from the United States and British territories in Africa to discuss the problems of education of the American Negroes and of the native Africans."

Twenty-five educational officials from Africa and 30 state agents for Negro education in the south are scheduled to attend.

The sessions here will continue daily through September 29. From September 30 to October 12 the delegates will make field visits in the south. From October 13 to 19 the sessions will be held at Hampton institute, and from October 20 to 26 at Yale university.

The first of these conferences was held at Yale university in 1934, the second in South Africa in 1935, and the third at Honolulu in 1936.

Among the well-known speakers at the sessions here will be Dr. W. W. Alexander, director of the national resettlement administration; Dr. Arthur D. Wright, president of the southern education board; Dr. Edwin Embree, president of the Julius Rosenwald fund; Dr. T. J. Wooster, Jr., director of the farm tenancy program of the resettlement administration; John Collier of Washington, commissioner for Indian affairs;

Dr. Charles T. Loran, chairman of the department of race relations of the graduate school of Yale university; Dr. John Reisner, New York, director of the agricultural

North Carolina

missions foundation; Dr. Charles Johnson, of Fisk university; Dr. Ralph Linton, professor of social anthropology of Columbia university; President Frank P. Graham, Dr. Howard W. Odum, and Dr. Edgar W. Knight, and Dr. Guy B. Johnson of the University of North Carolina.

The conference is being directed by Dr. Loram and Dr. Odum.

Members of the executive committee are President Graham and Dr. Odum of the University of North Carolina, Dr. Loram of Yale, Dr. Jackson Davis of the general education board, and President Arthur J. Howe of Hampton institute.

Greensboro, N. C., News
September 13, 1937

MITCHELL IS HEARD AT DURHAM MEETING

Negro District Farm Agent Addresses Seminar-Conference Session—Other Talks Made.

John W. Mitchell, of Greensboro, negro district farm agent, was one of the speakers at the meeting in Durham Saturday of the seminar-conference which has been in progress at Chapel Hill for several days. The North Carolina Mutual Life Insurance company was host to the meeting, which was attended by some 25 administrators of education in Africa and about 30 representatives of state departments of education in the southern states.

With Dr. N. C. Newbold, director of negro education in this state, presiding, District Agent Mitchell appeared on the program with Dr. C. T. Loram, of Yale university; C. C. Spaulding, president of the insurance company; H. L. Trigg, state high school inspector; Dr. Clyde Donnell, North Carolina Mutual Life Insurance company physician; President J. W. Seabrook, of Fayetteville State Normal school; President J. E. Shepard, of North Carolina College for Negroes, Durham, and Dr. Howard Odum, of Chapel Hill, sociologist and writer.

Limiting his talk to the progress and problems of the negro farmer, the district agent pointed out that it is in agriculture that his race has the strongest hold in the south. "Of the 918,647 negroes living in North Carolina in 1930," he said, "496,494 lived on farms. There were 19,711 negro farm owners and part-owners in North Carolina in 1930, owning 981,111 acres of land valued at more than \$159,000,000, while negroes as tenants, share-croppers and so on cultivated 5,796,775 acres."

Gastonia, N. C. Gazette
September 17, 1937

South Must Face Racial Problem Says Mitchell

Illinois Negro Congressman Delivers Brilliant Address Here; Says Roosevelt Greatest Humanitarian; Praises Inter-racial Spirit In Gastonia.

"There is no use running away from the race problem. It must be solved and it must be solved here in the South where it is most acute."

That was the keynote of a brilliant address on racial relationships delivered to a large audience of both white people and Negroes in the county courthouse here last night by Arthur W. Mitchell, Negro Congressman from Chicago, Ill.

Representative Mitchell, only Negro Democrat ever to sit in Congress, stopped here in the course of a good will tour through the South at the invitation of Representative A. L. Bulwinkle. He conferred with Representative Bulwinkle yesterday at his home here.

"I am not one of those who believe it is impossible to solve the race problem," the Negro Congressman asserted. "Already we have made heartening progress. We are moving nearer to the solution every day. We are solving it."

Praises Roosevelt
Congressman Mitchell, a staunch New Dealer, praised Roosevelt as "the greatest humanitarian who ever sat in the White House." "I have conferred with him at the White House on numerous occasions. He has the strongest and most charming personality with which I ever came in contact. He is a great humanitarian who is determined to see that every underprivileged person in the United States gets a chance to do something and be somebody."

Thanks Bulwinkle
"I want to express appreciation to your representative, Major Bulwinkle, for the consideration he has shown me and for the help, cooperation and encouragement I have had from him since I have been in Congress," Representative Mitchell said.

"When I was elected to Congress, some of my friends told me they feared I might suffer embarrassing treatment when I took my seat on the Democratic side of the house. But I want to tell you that I have never been offered any insult in any form by anybody since I have been in Congress. The Southern Congressmen, as well as the others, have treated me with the utmost consideration. In fact, they have leaned

Asheville, N. C. Citizen
September 16, 1937

Racial Bitterness Dying Out. Rep. Mitchell Says

Negro Congressman Of Chicago Is Here On Good-Will Tour

"A lot of the bitterness between the white and colored races is dying out in the United States," Arthur W. Mitchell, negro congressman of Chicago, told a group of Asheville negro leaders last night at a conference at the Hotel Chapman.

Congressman Mitchell arrived in Asheville yesterday morning. He is making what he calls a "good-will tour of the South." Today he will confer with Mayor Robert M. Wells and other white civic and business leaders of Asheville. He will leave Asheville late today.

The congressman said that the racial problem would not be solved by speech making but he added that an understanding could be reached by conferences between leaders of both races.

Says Negroes Are Loyal
He condemned the practice of bringing in foreigners and allowing them to take jobs held by negroes. "Negroes are loyal to this country," he said. "They do not want to kill presidents or throw bombs. You never heard of a negro nurse kidnapping a baby."

"We know that the whites do not hate the negroes. I was born in Alabama and taught school in that state for many years. The problem of social equality was once the rage in the racial question. Thank God, this has died out now."

"The South with all its natural resources has no business of being as poor as it is. We are losing too much work. What is the cause of it?"

"Our people would like to have the white people tell us what is wrong and if there is anything the matter with our work we want to correct it."

Not A True Picture
"The negro in the South formerly was pictured as being associated with the Republican party. This is not a true picture. Many of the negroes would like to be treated as citizens and be extended the privilege of voting."

Congressman Mitchell said that he visited the birthplace of Booker T. Washington, near Rockymount, Va., Tuesday. He explained that he and his wife are planning to purchase the house where Washington was born as a slave and convert it into a national shrine.

Congressman Mitchell is a graduate of Tuskegee (Alabama) State Normal and Industrial institute, and studied law at Columbia and Harvard universities. He has practiced law in Chicago since 1929.

Race Relations - 1937

Meetings, Conferences, etc.

Sallabury, N. C. Post
March 28, 1937

STANLEY HIGH OPENS INSTITUTE PROGRAM AT U. N. C. SUNDAY

Chapel Hill, N. C., March 27—Dr. Stanley High, founder and director of the Good Neighbor league and reputed to be one of President Roosevelt's close advisers, will address the opening session of the fourth Human Relations Institute at the University of North Carolina Sunday night at 7:30 o'clock in Memorial hall. Dr. High will speak on "Goals of American Democracy."

President Frank P. Graham of the university will introduce the speaker, and Trez P. Yeatman, student chairman of the institute committee on arrangements, will preside.

Dr. High, a native of Chicago, Ill., received his A. B. degree from Nebraska Wesleyan university in 1917; his S. T. B. from Boston University School of Theology in 1923, and his Litt. D. degree from Nebraska Wesleyan in 1929.

A well-known writer, lecturer and editor, Dr. High has written "China's Place in the Sun," "The Revolt of Youth," "Europe Turns the Corner," "Looking Ahead With Latin America," "A Waking World," "The Church in Politics," "The New Crisis in the Far East," and others.

LONG-TIME EDITOR

A correspondent for the Christian Science Monitor in Europe in 1922 and in Russia in 1924, Dr. High was editor of the Christian Herald from 1928 to 1930 and has been a contributing editor of that publication since 1930. He was a member of the reconstruction committee in Europe in 1919, of the Methodist mission to China in 1919-20, and of the Williamstown (Mass.) Institute of Politics in 1923. He was assistant secretary of the board of foreign missions and lecturer on international affairs, 1924-29, and was a lecturer on current events over the National Broadcasting system, 1932-33. He served as an aviator in the World war.

The institute, which will continue through Saturday night, April 3, will feature on its program a number of internationally known speakers who will aid in giving an extensive review and study of present-day problems in the fields of international relations, industry and business, inter-racial relations and education and social needs. Three speakers will appear before public audiences daily throughout the week. Interspersing the scheduled lectures which will be held at 10:00, 4:00 and 8:00 o'clock each day and night, there will be a number of classroom talks and seminars.

The week's program will also include exhibits of books, periodicals, maps, charts and other literature on the topics under discussion.

Sponsored jointly by the YMCA and the majority of leading campus

by Henry A. Wallace, secretary of agriculture. Secretary Wallace will speak Thursday, Friday and Saturday evenings.

PROGRAM

Beginning Tuesday the speakers Alignment subjects and dates are as follows:

Tuesday: Ex-Governor John G. Winant of New Hampshire, chairman of the social security board, who is to appear in the morning; C. A. Hathaway, editor of "The Daily Worker," "New Political Alignments in the United States," afternoon; Senator Josiah W. Bailey of North Carolina, "Supreme Court and the Administration's Proposals," night.

Wednesday: Dr. Grover Clark, author, lecturer and authority on the Far East, "Storm Centers in the Far East," morning; Y. T. Wu, editor of Association Press, China, "Special Forces at Work in the Orient," afternoon; Dr. Ramon Grau San Martin, former president of Cuba, "The Case for the Authentic Cuban Revolution," night.

Thursday: Dr. James Weldon Johnson, author and professor at Fisk University, "Negro Americans as a Minority Group," morning; Countess Alexandra Tolstoy, daughter and private secretary of the late Count Leo Tolstoy, "Education and Family Life in Soviet Russia," afternoon; Secretary of Agriculture Henry A. Wallace, "The Impact of Technology," night.

Friday: Dr. James T. Shotwell, Columbia University, historian and by addresses by distinguished men and women of both races. Speakers who have already accepted invitations include Rt. Rev. E. R. Penick, Episcopal diocese of North Carolina; Dr. Arthur Raper, Atlanta; J. W. Mitchell, A. & T. College; Mrs. A. M. Gates, Durham; and President James E. Shephard of the North Carolina College.

The Negro colleges are being invited, as in former years, to send their best musical talent to give a concert before the opening of the formal program the evening of May 4. A special feature will be an educational exhibit under the direction of Wm. R. Johnson which will include visual illustration of State and Federal projects and educational projects of various kinds.

The Study Committee, appointed last fall, will make its final report which will be used as the basis of several discussion groups. The committee is composed of President J. W. Seabrook, chairman; Howard E. Jensen and Dr. E. T. Thompson of

Raleigh, N. C., News & Observer
April 24, 1937

INTERRACIAL BODY TO HOLD MEETING

State-Wide Conference of State Commission Set For Goldsboro in May

Chapel Hill, April 23.—The program for the eighteenth annual State-wide Conference of the North Carolina Commission on Interracial Cooperation, to be held in Goldsboro May 4-5, was announced here today by L. R. Reynolds, secretary of the commission.

The conference is meeting in Goldsboro at the invitation of the Chamber of Commerce, the Ministerial Association, and a special committee of representative citizens interested in the work.

The first session will begin at 2:30 o'clock Tuesday afternoon, May 4, and will be followed by an evening session. The second day's session will begin at 10 o'clock and will close at noon.

The conference will be featured by addresses by distinguished men and women of both races. Speakers who have already accepted invitations include Rt. Rev. E. R. Penick, Episcopal diocese of North Carolina; Dr. Arthur Raper, Atlanta; J. W. Mitchell, A. & T. College; Mrs. A. M. Gates, Durham; and President James E. Shephard of the North Carolina College.

The Negro colleges are being invited, as in former years, to send their best musical talent to give a concert before the opening of the formal program the evening of May 4.

A special feature will be an educational exhibit under the direction of Wm. R. Johnson which will include visual illustration of State and Federal projects and educational projects of various kinds.

The Study Committee, appointed last fall, will make its final report which will be used as the basis of several discussion groups. The committee is composed of President J. W. Seabrook, chairman; Howard E. Jensen and Dr. E. T. Thompson of

Duke University; Dean A. Elder, North Carolina College for Negroes; Dr. Roy M. Brown, University of North Carolina; President David D. Jones, Bennett College; Mrs. Margaret R. Neal, University of North Carolina.

Officers of the North Carolina Commission are: Governor Clyde R. Hoey, honorary chairman; Dr. Howard W. Odum, State chairman; Mrs. Rose D. Aggrey, vice-chairman; Dr. W. A. Stanbury, vice-chairman; President J. W. Seabrook, vice chairman; C. C. Spaulding, secretary-treasurer; Dr. N. C. Newbold, chairman steering committee; Dr. Olin T. Binkle, chairman church cooperation committee; Gurney P. Hood, chairman finance committee, and L. R. Reynolds.

Asheville, N. C., Citizen
April 28, 1937

STRESSES NEED OF COOPERATION BETWEEN RACES

L. R. Reynolds Speaks At Inter-Racial Meet Here

Necessity of a broader understanding between the white and negro races was emphasized in a talk at the city hall last night by L. R. Reynolds, of Chapel Hill, director of the North Carolina Commission on Inter-racial Cooperation. Mr. Reynolds was the principal speaker at a meeting called by the Asheville Inter-racial commission. Held in the council chamber of the city hall, the session was attended by approximately 100 persons of both races.

Mr. Reynolds, who also directs the program of the Virginia Commission of Inter-racial Cooperation, dealt at length with racial relationships, urging more cooperation between the two races. Following his talk, members of the local commission participated in discussion of various problems including recreational facilities, delinquents and the like.

The Asheville commission reached a decision to expand its program and increase the membership of nine by an indeterminate number of new members. The Rev. Dr. R. F. Campbell, pastor of the First Presbyterian church and chairman of the committee here, presided.

RACE CONFERENCE BROUGHT TO CLOSE

No Place Selected For Next Session of State Coopera- tion Commission

Goldsboro, May 5.—The eighteenth annual State-wide conference of the North Carolina Commission of Inter-Racial Cooperation held in Goldsboro Tuesday and Wednesday closed at noon today following the announcement of the election of officers for the coming year after a morning session in which two of the principal addresses of the conference were made and reports of group meetings were given.

All officers were reelected and Dr. David D. Jones, president of Bennett College at Greensboro, was added as a vice chairman. Officers are L. R. Reynolds, Chapel Hill, director; Dr. Howard W. Odum, Chapel Hill, State chairman; J. W. Seabrook, president of the State Normal School at Fayetteville; the Rev. W. A. Stanbury, pastor of the Methodist Church at Greensboro; Rose D. Aggrey, Jeanes teacher of Rowan County, Salisbury, and Dr. Olin T. Binkley, pastor of the Baptist Church at Chapel Hill, chairman of church cooperation; Dr. N. C. Newbold, Raleigh, State director of Negro education, chairman of the steering committee; Gurney P. Hood, Raleigh, State Commissioner of Banks, chairman of the finance committee; C. C. Spaulding, president of Mechanics and Farmers Bank of Durham, and of the N. C. Mutual Life Insurance Company, secretary-treasurer.

In addition to the delegates registered Tuesday afternoon, large delegations were present for the Tuesday night session from Raleigh, Fayetteville and other towns and cities. The session was held in the auditorium of the First Baptist Church with about 500 present. The Rev. W. A. Stanbury presided, and addresses were given by J. W. Mitchell of the United States Department of Agriculture, Dr. James S. Shepard, president of the North Carolina College for Negroes, and the Rt. Rev. A. E. Penick, presiding bishop of the Episcopal diocese of Eastern North Carolina.

The session held in the Education Building of the St. Paul Methodist Church this morning was presided over by Rose Aggrey and Dr. Arthur Raper of Atlanta delivered an address.

Dr. Mordecai W. Johnson, president of Howard University, Washington, discussed the problems of the Negro in the South. A report of the discussion by the women's group on "What the Women of North Carolina are doing and can do," under Mrs. A. M. Gates of Durham, was given.

No decision was made as to where next year's meeting would be held, but Director Reynolds said that the conferences have usually been held in Raleigh. Last year it met in Winston-Salem.

Greensboro, N. C., News
May 5, 1937

NEGRO LEADERS TALK ON RACIAL PROBLEMS

State Commission Told That Agriculture Affords Race "Strongest Hold."

SUGGESTIONS ARE MADE

Goldsboro, May 4.—(AP)—John W. Mitchell, Greensboro negro district farm agent, told the 175 delegates attending the 18th annual statewide conference of the North Carolina commission on interracial co-operation today that "in agriculture my race has its strongest hold." "Agriculture not only furnishes employment for more than 50 per cent of my race," Mitchell said, "but also furnishes much of our wealth." Through co-operation of the races, Mitchell added, all persons would be benefited. "We want to continue to receive charity from you but let that charity be an opportunity to make a contribution to society," he said.

President James E. Shepard, of the North Carolina College for Negroes at Durham, and Bishop Edwin A. Penick, of Raleigh, spoke of the two races upon each other, in the need and function of the interracial commission, the churchman pointing to the program of the church in human relations. J. W. Seabrook, president of the State Normal school at Fayetteville, delivered the report of the study committee, recommending a state anti-lynch law and voting privileges to qualified negroes. Also recommended were new areas influence human relations through the whole southern region and improved school facilities.

Previously, the conference heard, Rev. Olin T. Binkley, of Chapel Hill, urge the observance of a racial relationship day in all the churches.

RACE ALIGNMENTS IN SOUTH DECLINE

Dr. Arthur F. Raper Advances Opinion In Speech To U. N. C. Society

Chapel Hill, May 11.—(Special)—

Advancing the opinion that old alignments of the Southern whites and Negroes are breaking down, Dr. Arthur F. Raper, of the Commission on Interracial Cooperation and a professor of sociology at Agnes Scott college, said here tonight that the continued high birth rate of the country, the increase of economic pressure and the spread of cultural enlightenment are responsible.

Dr. Raper, a native of Welcomes who received his doctorate from the university here in 1930, was guest speaker at the annual banquet at the Carolina Inn here tonight of Alpha Kappa Delta, honorary sociological fraternity. Members of chapters of the fraternity at State college and the Woman's college of the University at Greensboro were present in addition to those from Chapel Hill.

Prof. Harold D. Meyer of the university sociology department, presided over the affair in the absence of Dr. Howard W. Odum, head of the department.

Dr. Raper said that Southern civilization is a white-Negro civilization with racial interdependencies everywhere evident. "Our art, economics, politics, religion, and everyday behavior reflect the influences of the two races upon each other," he said.

"It is no accident that the old plantation counties constitute the backbone of the 'solid south,'" Dr. Raper declared. "Here, where racial paternalism is most in evidence, the forces which perpetuate the non-owning and non-participating conditions of the old plantation areas influence human relations through the whole southern region."

"New leaders are already emerging," he said. "The South may again produce national and international statesmen. They, too, will be of this white-Negro South—men, trained within regional racial boundaries, who find the answer to their perplexing problems in those

broad human-relation patterns which transcend region and race."

Dr. Raper is the author of "The Tragedy of Lynching" and "A Preface to Peasantry."

Officers of Alpha Kappa Delta are Mrs. Ruth Haygood, Greensboro, president; John McLachlan, State college, vice-president; Miss Borrow, Greensboro, secretary, and Bruce Thomasson, of the university here.

Stunts, skits and songs were included in the evening's entertainment.

Greensboro, N. C., News
May 14, 1937

INTER-RACIAL COMMISSION. Juvenile delinquency was discussed at a meeting of the Guilford county interracial commission Thursday afternoon at the First Baptist church, with Glenn R. Johnson, chairman, presiding. It was agreed that appointment of a negro juvenile welfare officer should be an early development. Rev. W. A. Stanbury, D. D., pastor of West Market Street Methodist church, and Dr. David D. Jones, president of Bennett college, reported on the recent meeting of the State interracial commission in Goldsboro.

High Point, N. C. Enterprise
July 25, 1937

Inter-Racial Board Adopts Resolution For Prof. Griffin

The Commission on Inter-Racial Co-operation at its meeting this week adopted resolutions of respect for Professor A. J. Griffin, for nearly 50 years head of the Negro school system in the city and whose death occurred recently.

Tribute was paid in the resolution, drafted by a committee of which Mrs. H. A. White was chairman, to Professor Griffin for his "devoted service as an educator and as a sane and wholesome influence in the community for better understanding between the races and for more thorough mutual appreciation."

RACE RELATIONS ARE TALKED AT MEETING

Judge Orville A. Park of Macon, Ga., Speaks to Conference

At Blue Ridge, N. C.
Blue Ridge, Aug. 3.—(AP)—Judge Orville A. Park, of Macon, Ga., speaking on "The Negro and the Law," today addressed the conference on education and race relations in session here this week.

Judge Park deplored the lack of justice given the negro in certain

sections of the south. He said there was a difference of opinion as to whether the negro received justice at the hands of the law. In some counties, he said the negro receives equal justice with the whites, but in others, when a negro comes up against a white man or woman in court, he stands little or no chance. Judge Park said he believes the average negro prefers a white jury to one having negro men on it, because the type of negro who would be chosen for jury service would be one who would have less patience with criminality than the average white juror. Aug. 4, 1937

Burlington, N. C., Times-News
September 1, 1937

Conference Opens At University On Negro's Culture

Chapel Hill, Sept. 1.—(AP)—The fourth of a series of international conferences dealing with cultural changes among non-western peoples as a result of western civilization opened today.

It has been designated as a lecture-seminar-conference on "the education of American negroes and African natives" and is sponsored by Yale university, Hampton institute and the University of North Carolina.

Twenty-five African educational officials and 30 state agents for negro education in the South were to attend.

The sessions will be held here daily through September 29, from September 30 to October 12 the delegates will make field visits in the South. From October 13-19 the sessions will be held at Hampton institute and from October 20-26 at Yale.

Shelby, N. C. Star
September 1, 1937

CHAPEL HILL, Sept. 1.—(AP)—The fourth of a series of international conferences dealing with cultural changes among non-western peoples as a result of western civilization opened today.

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Race Relations - 1937

Meetings, Conferences, etc.

Winston-Salem, N. C., Sentinel
August 3, 1937

Education of Negro Necessary For Solution of Interracial Problems

"The great North Carolina highway of public education has become the settled road in this state for the solution of our interracial problems, because it has been proved in a variety of ways to the satisfaction of the state that off of that highway the Negro becomes a social and economic menace to the state, whereas on that highway he becomes a partner with the state in its program of state-wide progress and betterment."

This statement climaxed the talk made by Jack Atkins, executive secretary of the Winston-Salem Teachers' College, to the Rotary Club at the noon luncheon meeting at the Robert E. Lee Hotel. The speaker was introduced by John Whitaker, in charge of the program, who referred, in his introduction, to the father of the speaker, the late Dr. S. G. Atkins, who representing the colored race, and H. E. Fries, representing the white people, established and so successfully operated the local college.

In the beginning of his talk, the college executive gave facts and background in reference to Negroes, percentage of population, etc. The Negro population was 38 per cent. of the state total in 1880, and now, while the number has increased, the per cent. has become stabilized at 29. The Negro population always raised a problem in the South, the speaker declared, stating that North Carolina settled the question by a sound program of education. In this connection, he quoted J. Y. Joyner, state superintendent of public instruction for many years, in a recent report made in 1904, when he said, "The Negro is here among us through no fault of his own, and is likely to remain here. There are but two roads open to him. One is elevation through the right sort of education, the other is deterioration and abasement through ignorance and miseducation. . . ." In the same report the famous educator said, "The question of Negro education is, after all, not a question of whether the Negro shall be educated or not . . . the real question is . . . how he shall be educated and by whom it shall be done." The speaker also quoted Governor

Hoey, who, in his inaugural address, stated, "The consummate task confronting the people of North Carolina is the proper education of all the children." Showing the result of that policy in the life of the Negroes in North Carolina, Atkins gave some interesting figures. In 1905, he pointed out, there were 132,363 Negro children enrolled in public schools of the state, provided with 2,198 schoolhouses valued on the average at only \$124.37 each. Thirty years later, in 1930, there were 270,204 Negro children enrolled, provided with 2,037 rural schools valued on an average of \$2,603 each, and 215 city school buildings, valued on an average of \$33,483 each. The term in 1905, he continued, was four months for the Negroes, whereas today every Negro child enrolled in the schools of the state have an eight-month term.

In 1900, he continued, 47.5 per cent. of the Negro population was illiterate. In 1930 only 20.6 per cent. were illiterate.

The formula for answering this question of education of the Negro was formulated 45 years ago when the teachers' college, then known as the Slater Normal and Industrial School, was organized under the leadership of Dr. Atkins and Mr. Fries. That formula was and still is: "That the co-operative vision, friendly understanding, and interracial good will of the conservative white and colored people are absolutely essential to sound and permanent improvement and advancement of the colored people; and that improvement and advancement can best be promoted through the process of Christian education for the training of useful citizens and efficient teachers."

The speaker pointed out that the local Negro college work was unique in that it first took the position that elementary teachers should be as well trained as others, and second, that the level of instruction of these teachers should be raised as the general level of illiteracy was raised. As a result of this, the Winston-Salem Teachers' College is the only school of its kind in the country for Negroes, in that four years school of

higher learning devotes all of its training to training teachers for elementary schools of the state.

The program of the school, the speaker pointed out, was far-sighted, because it foresaw the day when illiteracy would no longer be a major problem, but making conservative and constructive citizenship as the goal. From the start this goal was considered as a vital part of the program of the institution, and it is going forward now with emphasis on that goal.

Of further importance of this program, it is cited that only ten per cent. of the Negroes, 1924-1935, entered high school, completing their education at some point in the elementary school, thus making the program of the local institution of vital importance in the state.

The college is working in close co-operation with the white leaders of the community, Atkins declared, expressing deep appreciation for the friendship, encouragement and help given. He reviewed the progress of the college from its beginning and closed with the appraisal of the local school's work by W. C. Bagley, of Columbia University, recognized authority on teacher training, who said the work here would be an example for not only Negro education throughout the South to emulate, but for education whether white or Negro throughout the country.

High tribute to Mr. Fries for his 45 years as the first and only chairman of the board of trustees of the school was paid by Atkins.

Gordon Gray, vice president, presided at the meeting, and Tom Rice, secretary, introduced the following visitors: William Esty, New York; W. S. Barnes, Falfurris, Texas; G. E. Horne, Leo Beach, Florida; Jamerson C. Jones, Corinth, Miss.; Charles O. Wilson, Pleasantville, N. J.; Carlisle Bethel and Hugh Chatham, Winston-Salem.

North Carolina

Asheville, N. C., Times
July 22, 1937

Race Question Is Discussed At Junaluska

LAKE JUNALUSKA, July 22. (Special)—Speaking on "The Church and Race" Wednesday night at the Young People's conference, in session here, Dr. Earl Moreland, former missionary to Brazil and now vice-president of Scarritt college, Nashville, Tenn., said the "only constructive basis upon which a solution to the race problem can eventually be found is that of Christian personality."

Pointing out the handicaps and inequalities of opportunity which the South has forced upon negroes, the educator said, "on the other hand there are values in the maintenance of racial solidarity which should not be lost in any interracial adjustment since we believe every race can make its maximum contribution to civilization by developing itself to its highest possibilities as a race."

"The fact that the South has no universities to rank with Harvard, Yale, or Columbia is a commentary on our interracial problem as well as on our educational system," he said. "In many Southern states we are spending four times as much for the education of white children as for negro."

In seeking a solution of the racial problem, Dr. Moreland said "we must recognize the contribution the negro has made to the South and to American civilization, and must follow the tradition of Him who said, 'God hath made of one blood all the nations,' and of Christ who prayed 'that they may be one'."

Referring to Dr. Charles Johnson, of Fisk university, as one of the greatest sociologists in contemporary America and to James Weldon Johnson as "the Shakespeare of the negro race," Dr. Moreland said "we cannot afford to overlook the contributions of such outstanding negroes."

His address was followed by an open forum in which many of the 514 delegates took part.

Richmond, Va., Times-Dispatch
August 11, 1937

Mark Ethridge, Humanitarian
Editor of The Times-Dispatch:

Sir,—According to a news article in your issue of August 6, Mr. Mark Ethridge of the Louisville (Ky.) Courier-Journal, in addressing a conference on "Education and Race Relations," among other

things, said:

"America owes the Negro the stamping out of lynching and the protection of his person and his property from violence born of race prejudice."

Kindly allow brief comment upon that notable address, which is worthy of the most serious consideration. All experience hath shown that the crime of lynching will not be abolished by the individual States, that violence, bloodshed and mob-murder constantly perpetrated upon the members of a defenseless race, must be suppressed by the strong arm of the Federal Government.

For example, the recent blowtorch burning of two Negroes by a Florida mob kindled a nationwide resentment against lynching, but no guilty person was punished or even arrested for a crime so inhuman. Mr. Ethridge's sense of justice and humanity was, perhaps, never better demonstrated nor expressed than in these words: "If it requires Federal marshals and Federal deputies to prevent lynching and punish lynchers in the South, then I am for Federal marshals and Federal deputies doing it."

Needless to say, Mark Ethridge is a scholar, a thinker, a master in his profession, and that he commands the highest respect of the best element of the people, both North and South. It is to this element of the population he makes his strongest appeal for common justice for the Negro. We sincerely trust that Mr. Ethridge's views, especially on lynching, as outlined in a plain and straightforward manner in his late address at Blue Ridge, N. C. will commend themselves to those in authority, and merit the support and influence of the public press of the nation.

THEODORE W. JONES.

Richmond,
Clarksville, Tenn., Star
August 9, 1937

Claxtons Return From N. C. Racial Conference

Dr. P. P. Claxton has returned from a week's stay at Blue Ridge N. C., where he was one of a group of eminent educators to take part in the study of Racial Problems. Among the 70 or more in attendance was Dr. R. B. Eleazer, formerly of Montgomery County and Clarksville, who has been in this work for many years. Rev. Ashby Jones of Atlanta, brother of Carter Helm Jones, now of Williamsport, Va., was a guest speaker. His topic

was "The Best Things in the Old South." Thomas Jesse Jones of New York, an administrator of the Rosenwald fund, took part in the proceedings as also did James Weldon Johnson, one of the foremost writers of the Negro race now professor of Creative Literature at Fisk University.

RELIGION OF ESCAPE

Although Christians ought to have got away from president very much for what he was doing. On the it a long time ago, there is still a survival of a religionsubject of morals, he emphasized that "they are just of escape today said R. B. Eleazer Tuesday in anas important to a man's education as arithmetic. To address before a Blue Ridge, N. C. audience. Mr.many people religious education only deals with the Eleazer is a former member of the Methodist boardmere getting the hearts right. Such a doctrine seems of missions and present chairman of the educationalto me to be fallacious and inconsistent in that it fails board of the interracial commission. to show the significance of life and the moral content

"We must learn to cooperate," he pointed out.of it.
"This is a distinctly religious objective, it seems to "Our religion is one of human values and relation- me. In our economic system we find that machineships and might be used to advantage by our econo- are fast displacing men. General Electric alone has nists in building a sound economic policy. The teach- produced machines capable of doing the equivalentings of the prophets are just as modern in their of work of 120,000,000 people—almost the entiresoundness as the morning paper. In the life of Jesus population of the nation. We have here a paradoxwe have the best example of respect for all people that is threatening the world, and is one of the mostnot so much for what they did but because of what serious problems we are confronting as far as ourthey were capable of doing. The human race is one material welfare is concerned. For the first time ingreat family of God. Jesus set as an ideal of the our history we have an era of abundance," he said,Christian era that people should be brought together "but there are thousands without food and clothing.in the circle of God's family, and that each should In the past, economy has been predicated upontry to be a good child and right in his relationships scarcity. That is no longer true. with his fellow men."

"We produce all we need and might even produce As a concluding point, Mr. Eleazer observed that more but the correct distribution does not prevail."every man is an end in himself, and not a means There are colossal inequalities in the income and into an end for somebody else's end. the wealth of the civilized world. We have learned The address was delivered before an audience to produce but we have not learned to distribute. Wemostly of guests and students at the summer resort. have learned to acquire but we have not learned toMr. Eleazer's efforts for the advancement of the share.

"Today we are confronted with the mammothChallenges from Blue Ridge long as the white South tolerates thefails to receive even the minimum man-made destruction of war with a horror and ef- application of extra-legal measuresof the minimum to which Mr. Eth- fectiveness that has never before been known. Nat- MARK ETHERIDGE genera toward the Negro, no man, white orridge referred. Courses in race prob- ionalism today is growing at an amazing rate all over- manager of the Louisville Courblack, can be assured of the integ- lems, as Dr. Trueblood suggested. the world. Every nation feels that it is right and all of Limestone College, Gaffney, (S. C.) Concerning the Negro and union-absurdities in the fields of race rela- others are wrong. Each nation assumes that its racemade some pointed and challengingism, Mr. Etheride asserted: "I havetions. The wisdom and tolerance of and color are superior. We have a good example of observations at the recent conferenceapprehensions over what the growththis type of interracial leadership that in Europe today." He referred to the Nazi purge on education and race problems heldof unionism in the United States willmust be heeded if pious findings are of the Arians. "This nationalism is taking the form at Blue Ridge, North Carolina. mean to the Negro, because discrimi-to be translated into dynamic action of discrediting other people to its own end. This "America owes the Negro the nation has been practiced as assidi-for racial harmony and understand- seems peculiar to the times." stamping-out of lynching and the pro-ously within labor unions as with-ing.

The present Roosevelt administration was acclaimerty from violence born of race pre-workers is unionized, and the Ne- ed by Mr. Eleazer as mainly one of trial and error-udice," said Mr. Etheridge; "theregro is denied a card, what is to be- and is in need of a more well-defined economic policy are certain minimum obligations thecome of him?" white man owes the Negro race: so Dr. Trueblood suggested that

"courses in race problems be taught in southern schools," adding that teachers and students in eight southern universities and colleges approached on the subject expressed belief that the courses would be valuable in "correcting erroneous views and building up wholesome attitudes."

It is the consensus of opinion among those actively associated with agencies that valuable gains have been made in the fields of race relations in recent years, while an influential number of friends and supporters contends that interracial conferences have become inarticulate in a practical approach towards minimizing the problems at hand.

Race relations is a test of character and Christian sincerity. What transpired at Blue Ridge as exemplified in the quotations here is encouraging, in that social forces are at work to change the status quo of race relations as they now function in the South.

What we are witnessing in certain centers is a potent transition of economic thought by responsible southern leaders who are no longer kidding themselves that economic prosperity and social progress can be attained without giving the Negro his proportionate share of these blessings.

In many communities the Negro fails to receive even the minimum of the minimum to which Mr. Etheridge referred. Courses in race problems, as Dr. Trueblood suggested, would help to destroy many major absurdities in the fields of race relations. The wisdom and tolerance of this type of interracial leadership must be heeded if pious findings are to be translated into dynamic action for racial harmony and understanding.

Guests at Oklahoma U.

Langston U. Students Visit Campus

LANGSTON, Okla. — Eleven students, representing Langston university's V groups, attended the three-day state wide inter-racial inter-dominational student Christian conference at the University of Oklahoma Friday.

It was the first time Negroes have been permitted to stay overnight in Norman.

The students were guests in some of the best homes of the city. They were welcomed to worship on Sunday at the church of their choice. Two of the students were named on a committee that will consider the possibility of holding another conference at Norman next year.

The students who attended were T. H. Mayberry, president of the Y. M. C. A.; Miss Beulah Mae Baker, president of the Y. W. C. A.; Dean Gladys Jamison, Prof. T. J. Faulkner, Miss Gladys Labuzon, Miss Effie Thomas, Miss Daisy Coleman, Miss Fannie Bell Rogers, Henry Elliott, W. M. Hale and W. T. Jones.

Two Langstonites Report Favorable Interracial Mee

Claim Old Traditions of Prejudice Breaking Down

The Southwest Council of the Student Christian Associations embracing the Y. M. C. A.'s and Y. W. C. A.'s of all colleges and universities of Arkansas, Texas, Oklahoma and Missouri, for their annual Student Conference June 4-10 18.

This conference, an interracial one in every respect, was attended by two Langstonites, Dr. J. D. Bellegarde of the department of Romance languages, and William Hale, president of Langston's Y. M. C. A., and son of Mr. and Mrs. G. F. Hale of Krebs, Okla. Dr. Bellegarde, who is a member of the Oklahoma area council, the law-making body for Oklahoma

who has traveled in France, Italy, Germany, Switzerland and Spain, was one of the group leaders in the conference. He led the group on international relations with emphasis on various political systems such as Communism, Facism, Socialism, etc. William Hale, also a member of the Oklahoma Area Council, was made co-chairman with a student of Arkansas State university at Jonesboro, of a committee on delegations to the World Student Christian Federation conference at Miami university, Ohio, during the 1937 Christmas holidays.

This movement is one of much significance especially to Negroes. When we think of the wonderful advantages and privileges presented to our youth. The movement as has been stated, is an interracial one but to an individual who has attended a conference it is much more than that.

STUDENTS AT OKLAHOMA CITY
UNIVERSITY HEAR DISPATCH
EDITOR IN INTERRACIAL SPEECH

Dunjee Says Poor White Folk in Oklahoma City Are Segregated

Prejudice Is Economic, Says Scribe

Several hundred students and faculty members of Oklahoma City university, listened Tuesday morning at ten o'clock to an address delivered by Editor Roscoe Dunie in the chapel of the college. ing vessels and the discovery of

The speaker was introduced to the audience by Prof. E. M. Castleberry, who stated to the students that he had been for many years associated with Editor Dunjee in attempting to promote better race relations in the state. He pointed out that Governor J. B. A. Robertson appointed the editor and himself on an interracial committee shortly before the Tulsa riots, in 1921, and at the time Claude Chandler, Negro, was lynched by a mob that took Chandler from the Oklahoma county jail.

s. Telling the students that what we call race prejudice today has its roots in economics, Editor Dunbar traced through world history to show that white people one thousand years before the use of sail

"How many would like to have Editor Dunjee return when we could ask him questions for about an hour?" queried Prof. Castleberry, at the close of the period. Every hand in the auditorium went up.

Some of the questions asked were regarding education and civil rights. "What is the attitude of Negroes towards intermarriage of the races?" was the last query the Black Dispatch editor had to answer.

"Races as well as individuals not Negroes," Editor Dunjee con-
like to have "George" do their dir-
ty work. It has been so in all
ages. It just so happens that Ne-
groes happen to be the burden was well received was evidenced
bearers in this century; but you by the applause that greeted many
students here this morning should of his utterances. A question
remember that the first slaves in period was indulged in, but was
this country were white people—interrupted on account of time.

Race Relations - 1937

Meetings, Conferences, etc.

WHITE SCHOOLS OF STATE JOIN IN STUDY OF NEGRO HISTORY SAYS RURAL SCHOOL DIRECTOR

MOON ISSUES CALL TO ALUMNI TO SUPPORT PROGRAM OF INSPIRATION FOR BLACK YOUTHS

Big Effort To Be Launched February 7

"You have no idea how many of the white schools in the state have begun the study of Negro history," declared E. A. Duke, rural school supervisor and state agent for Negro schools, in a conference with Editor Roscoe Dunjee in the state board of education offices Monday.

"One of my assistants called my upon each member of this organization to the fact that the whiteization to cooperate in this worthy schools in Newkirk wrote in for themovement. If I should make any list of books we supply last week," definite suggestion as to the procedure, it would be to urge the Duke continued.

Mr. Duke went on to say that placing of competent race men and through all of the contacts he had women on programs to address there would be strenuous efforts those of the majority race during made to promote Negro History Negro History Week.

Week which commences Feb. 7. "I have noted for a long time

Prof. F. D. Moon, principal of the frequent appearance of Negro the schools at Wewoka, and presi-singers before white audiences. I lent of the Langston University think this is all right as a medium Alumni Association, also joined of education and promoting good his week in his endorsement of relations between races. But I Negro History Week, in a letter to think that this program should be the editor of the Black Dispatch. farther than merely singing. Moon said:

"Accept my congratulations upon your appointment as director of Negro History Week for the State of Oklahoma.

"It is very fitting that Negro History Week should be observed. The view of presenting the story of the Negro to the world deserves earnest consideration and support. Many times the thoughtless among our own people make derisive remarks concerning such activity. They do this, little knowing that all nationalities insist upon their part of the drama of history being known. The Negro's part in this drama should be no exception.

"No people can be proud and progressive without the enervating influence of a worthy past. Moreover, our recognition on the part of other races is enhanced through a knowledge of our contribution to civilization.

"As president of the Langston University Alumni Association, I wish to take this medium of leading

Race Relations - 1937

Pennsylvania.

Meetings, Conferences, etc.

Quakers Score Race Hatreds *Admitted* Campaign Against Nazi Anti-Semitism Is Advocated

9-5-37

SWARTHMORE, PENN., Sept. 4.
— (AP) — Delegates representing the world's Quakers were asked today to help prevent the spread of anti-Jewish sentiment. A commission studying methods of achieving racial justice also warned them against the survival of slavery under another name.

Germany's attitude toward Jews was termed "a menace to the world" by the commission in a report to the Friends World Conference attended by delegates from 23 foreign countries and the United States.

"Its effects are being felt in France, where there is a definite rise in anti-Semitic propaganda, and in Great Britain, where the so-called British fascists are deliberately using anti-Semitic propaganda and are stirring up feelings of race discrimination and hatred which have been unknown in the country for generations," the commission said.

The commission estimated there were 5,000,000 slaves in the world today and asked the conference to seek their emancipation.

"Experience has shown that it is not enough to decree the abolition of the slave trade or the emancipation of the slaves; constant vigilance is necessary to see that slavery does not survive under another name," the commission said.

"Next to slave-owning come abuses under native labor systems which render them analogous to slavery.

"These systems include forced labor secured in the interests of private profit, convict leasing for the benefit of private individuals, peonage or debt bondage, and contracted labor obtained either by force or fraud."

Race Relations-1937

Meetings, Conferences, etc.

Race Relations Sunday

THREE NOTED MEN ARRANGING PLANS FOR RACE PROGRAM

Council of Churches.

Dr. Dillard has been active in

NEW YORK, N. Y.—The "all American" interracial movement against the evils of racial conflict, hatred and race prejudice will be emphasized in churches throughout the nation on February 14, by the fifteenth annual observance of Race Relations Sunday, announced the Federal Council of Churches here.

Race Relations Sunday was established as inter-church and interracial day in 1922 by the then newly organized Department of Race Relations of the Federal Council of the Churches of Christ in America. The Day has brought to the attention of the religious and social forces of the Nation the policies and methods of the interracial movement.

James Hardy Dillard, Charlottesville, Virginia, a member of the

General Education Board and for twenty-five years president of the Jeannes Fund for improvement of Negro rural schools; Edward T. Devine, formerly professor of social science, Columbia University, and George E. Haynes, formerly professor of social science, at Fisk University, and executive secretary of the Department of Race

At the close of the World War when there were riots and near riots upon the return of Negro soldiers from France, the regional southern Interracial Commission was formed and spread over the cities and counties of the south and Dr. Alexander was for seventeen years its executive director.

Efforts for the national extension of the movement led to the organization of the Department of Race Relations of the Federal

relations, were among the outstanding leaders in starting the interracial movement. The first local Southern interracial committee was established at Nashville, Tenn., where it grew out of co-operative undertakings begun in 1910, at Fisk University, and faculty members of the missionary training school of the Methodist Episcopal Church, South.

The Nashville committee was part of activity out of which also developed the National Urban League, a social service organization among negroes with branches today in many cities. Dr. Haynes was a founder and for eight years its director. He worked with Dr. Will W. Alexander a pastor in the M. E. Church, South at Nashville, now director of the Resettlement Administration, Washington, D. C. At the close of the World War, when there were riots, and near riots upon the return of colored soldiers from France, the regional Southern Interracial Commission was formed and spread over the cities and counties of the South, and Dr. Alexander was for 17 years its executive director.

Meantime, efforts for the national extension of the movement, led to the organization of the Department of Race Relations of the Federal Council of Churches. In the observance of Race Relations Sunday, churches of all denominations throughout the country will participate, it is stated.

Among other activities there will be many exchanges of pulpits and choirs between Negro and white churches, interracial mass meetings, and young people's group contacts will be held.

Dr. Dillard, in commenting on the 15th annual Race Relations Sunday, said, "The improvement in the relations between the races in the South has been remarkable. So far as I know there has been no parallel in the history of interracial contacts".

Augusta, Ga. Herald
February 3, 1937

RACE RELATIONS SUNDAY
WILL BE OBSERVED FEB. 14

Observed throughout the country for the past 15 years, the American interracial movement will be emphasized in churches throughout the nation on Sunday, February 14, Race Relations Sunday, it is announced by the Federal Council of Churches. The day was established as inter-church and interracial day in 1922 by the then newly organized Department of Race Relations of the Federal Council of the Churches of America, and the day has brought to the attention of the religious and social forces of the nation the policies and methods of the interracial movement.

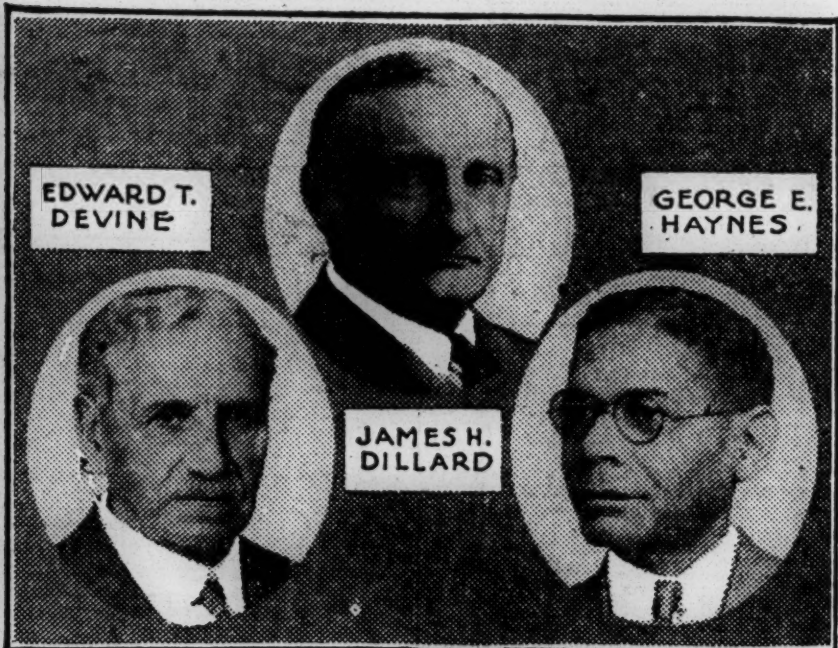
James H. Dillard, member of the General Education Board, and for 25 years president of the Jeannes Fund for improvement of negro rural schools, Edward T. Devine, formerly professor of social science, Columbia University, and George E. Haynes, formerly professor of social science, at Fisk University, and executive secretary of the Department of Race

Race Relations - 1937
Meetings, Conferences, etc.

Race Relations Sunday

Macon, Ga., News
January 23, 1937

RACE RELATIONS SUNDAY WILL BE OBSERVED IN NATION SOON



NEW YORK, N. Y., Jan. 23.—The faculty members of the missionary training school of the Methodist Episcopal Church, South. This Nashville committee was part of activity against the evils of racial conflict, hatred and race prejudice will be emphasized in churches throughout the nation on February 14, the fifteenth annual observance of Race Relations Sunday, announced the Federal Council of Churches here.

Race Relations Sunday was established as inter-church and inter-racial day in 1923 by the then newly organized department of race relations of the Federal Council of Churches of Christ in America. The day has brought to the attention of the religious and social forces of the nation the policies and methods of the inter-racial movement.

Inter-racial Commission was formed here. James Hardy Dillard, Charlottesville, Va., a member of the general education board and for 25 years president of the Jeannes Fund for improvement of Negro rural schools; Efforts for the national extension of the movement led to the organization of the Department of Race Relations of the Federal Council of Churches.

Edward T. Devine, formerly professor of social science, Columbia University, New York, and George E. Haynes, formerly professor of social science at Fisk University, Nashville, Tenn., and executive secretary of the department of race relations since its formation, were among the outstanding leaders in starting the inter-racial movement.

The first local southern inter-racial committee was at Nashville, Tenn., where it grew out of co-operative undertakings begun in 1910 by the department of social science at Fisk

Race Relations-1937

Meetings, Conferences, etc.

Charleston, S. C. News & Courier
February 7, 1937

INTERRACIAL MEETING

Annual Committee Session to Hear W. J. King

The annual meeting of the Charleston Interracial committee will be held Sunday, February 14, at Trinity Methodist Episcopal church at 4 p. m.

Willis J. King, president of Gammon Theological Seminary, Atlanta, will speak on "Christianizing Race Relations".

Mr. King was formerly president of Sam Houston college in Texas, but retired to study at Oxford University; later journeying to Egypt and the Holy Land.

Charleston, S. C. News & Courier
February 13, 1937

INTER-RACIAL TOPICS UP

Seminary Head Will Speak at Meeting Tomorrow

The annual public meeting of the inter-racial committee of Charleston will be held at the Trinity Methodist Episcopal church at 4 p. m. Sunday.

The Rev. J. Franklin Burkhart will preside. Prayer will be offered by the Rev. W. Roy Phillips, in benediction by Rev. Caesar S. Ledbetter. The address will be given by the Rev. Willis J. King, president of the Gammon Theological seminary, of Atlanta. Mrs. Clelia P. McGowan will report on the work of the inter-racial commission of the South.

A group of male singers from Avery Institute will sing.

The public of both races is invited to attend.

Charleston, S. C. News & Courier
November 2, 1937

Inter-racial Group Outlines State Work

Large Delegation from Here Attends Conference at Columbia

The state inter-racial committee inactive for several years, was revived at the South Carolina Conference of Social Workers in Columbia last week.

Establishment of a committee in every county was decided upon at this meeting, which was under the chairmanship of Mrs. Clelia P. McGowan, of Charleston. The Charleston committee was organized several years ago, and its work has continued without interruption.

The Charleston committee was represented by the following: Mrs. McGowan, the Rev. J. Franklin Burkhart, the Rev. George N. Edwards, Miss Mary Preston, Miss Su-

an B. Aiston and Mrs. J. W. Rast; Bishop Joseph E. Kearney, of Summerville, and Minnie Hughes, Naomi P. DeLesline and others from the social service bureau.

Many members of the inter-racial committee attended the general meeting of the conference.

Race Relations-1937
Meetings, Conferences, etc.

State Commission To Hold Annual Meet At Capital

NASHVILLE, Tenn., Jan. 18.—Announcement was made this week that the 18th annual meeting of the Interracial Commission of Tennessee will be held Tuesday, February 23, at the Capital Y. M. C. A. (white) in Nashville. The morning session will open at 9:30 and the afternoon session at 1:30. The meeting will bring to Nashville many well known leaders of both races who have effectively carried on the work of this organization. Prominent men and women of Nashville are among the officials of this organization.

At the annual meeting held here last year the following officers were elected:

Dr. T. C. Barr, Nashville, state chairman; Dr. Dayton A. Hobbs, Nashville, vice chairman; Mrs. Ross Woods, Lewisburg, chairman Woman's Division; Dr. J. B. Barber, Chattanooga, recording secretary; B. L. Sadler, Harriman, treasurer and J. D. Burton Oakdale, executive secretary.

Mr. Burton is asking for suggestions with regard to the meeting which will convene, and he further asks that all suggestions be forwarded to him at Oakdale, Tenn. Interested friends are urged to attend the meeting to be held here. Prof. R. E. Clay, well known educator and Rosenwald Agent for Tuskegee is one of the conspicuous leaders of the body and his annual report on interracial accomplishments in different parts of the state is usually one of the leading topics of discussion at the state meeting.

Interracial Commission Meets, Discusses Peace

Approximately fifty representatives from Knoxville college, Morristown college, and Maryville attended a meeting of the East Tennessee Interracial commission in the Y. W. C. A. rooms, January 17.

At the election of officers, which constituted the main business of the meeting, Hendrika Tol, '36, social worker in the vicinity of Maryville, was elected treasurer.

LeRoy Obert discussed peace programs, and Edward Brubaker contributed a violin solo to the program, which was under the supervision of Helen Woodward.

Nashville, Tenn. ~~WHITE~~
February 22, 1937

Interracial Group Meets Here Tuesday

The Tennessee Interracial Commission will meet in its eighteenth annual session at the Y. M. C. A. Tuesday under the chairmanship of Dr. T. C. Barr, pastor of the First Presbyterian Church. The session will lay emphasis on reports of racial relations and plans for projecting a beneficial program for the year.

Tuesday morning's program opens with devotions conducted by Dr. J. W. Haywood, president of Morristown College, Morristown, Tenn. James D. Burton of Oakdale, state executive secretary, will make his eighteenth annual report as secretary of the commission. R. E. Clay of Nashville, will speak on the Rosenwald schools. Interracial cooperation in the recent flood disaster will be discussed by Dr. S. L. Smith, director of the Julius Rosenwald Fund and Judge Litton Hickman, both of whom have aided in caring for colored refugees here.

The afternoon session will be devoted to discussion of health trends

and the homicide rate by Dr. R. H. White of the State Health Department. The homicide rate for the United States is reported at 9.5 per 100,000, while for Tennessee it is reported at 19.9 per cent.

Dr. John D. Freeman, secretary of the Tennessee Baptist Mission Board of this city, will speak on the Christian attitude in race relations. Mrs. Ross Woods of Lewisburg, chairman of the woman's division in the commission, will have charge of reports on the activities of Tennessee church women. The session will close with reports of committees and election of officers. Jackson, Tenn. Sun February 16, 1937

INTER-RACIAL MEET ON FEBRUARY 23

NASHVILLE, Feb. 16—(P)—The Tennessee Inter-Racial Commission was called today to meet in annual session here February 23 when the program of activities for the year will be planned.

New officers will be elected. Present officers include Dr. T. C. Barr of Nashville, state chairman, and J. D. Burton of Oakdale, executive secretary since the commission was established 18 years ago.

Chattanooga, Tenn. Times
March 22, 1937

Inter-Racial Committee.

The council inter-racial committee met at a luncheon conference Wednesday, March 17. Those in attendance were W. G. Foster, chairman; Dr. Raymond G. Sherrer, Bernard E. Love, C. P. Wright and Charles K. Peacock. The committee gave special consideration to increases in membership, leadership and camping.

Memphis, Tenn., Commercial Appeal
May 11, 1937

BISHOP MAXON SPEAKS AT GOODWILL BANQUET

Leader Painted Gloomy Picture of Present Era

RELIGION IS SOLUTION

Speaker Warned Hearers to Avoid Experimental Political Theories—Dr. Harry Ettelson Presided Over Dinner

A gloomy picture of the present lifted in behalf of the negro," he said. "That was years ago and at that time it was not a popular thing to do."

He told of his shock when at the age of 14 he learned his father was "a famous man." "When, by accident, I heard this of my father," he said, "it almost killed me. I had heard the saying that sons of famous fathers never amount to anything."

"When I had sobbed out my story to my father he told me of a famous man who had a son who was a prime minister at the age of 23. I brightened up, feeling that I had nine more years in which to become famous."

Religion Is Only Solution
The bishop defied his listeners to find any 300-year period in the past in which more harm and destruction was done than in the four-year period of the World War.

"And yet we look down on the middle ages, calling those people barbarians," he exclaimed. The only solution of the ills of the world, he continued, was in religion. By this, he explained, he did not mean denominational beliefs but fellowship among men.

Three Factors Listed
He listed the three great factors in material life, education, commerce and science, pointing out why each of them fail to give hope to the sick world.

The bishop warned his hearers to avoid experimental political theories, declaring that there is "not a single theory that can be advanced that has not been tried out somewhere and failed. If they all had not failed somewhere on earth there would be ideal conditions."

The annual goodwill dinner, sponsored by the Cross Cut Club, was presided over by Dr. Harry W. Ettelson, who also spoke on "Interdenominational Relationships." Dr. Alfred Loaring-Clark was heard on "Industrial Relations," and Dr. Walter J. White on "Inter-Racial Relations," and the Rev. J. J. Walker on "International Peace."

JULIAN L. HARRIS ADDRESSES WOMEN

Tells of Father's Fight in Behalf of Negro.

CHATTANOOGA, Tenn., Sept. 10.—(P)—Tales of the "Tar Baby" and other "critters" of the Uncle Remus stories were forgotten today as Julian L. Harris, executive editor of the Chattanooga Times, told the Tennessee Women's Press and Authors' Club of the fight by his father, Joel Chandler Harris, for "principles of justice for all without reference to creed or color."

"My father's voice was, I believe, the first in the south to be

LEAGUE MEMORIAL SESSION HONORS MEMORY OF LEADER

NASHVILLE, July 1.—The Tennessee Inter-Racial League held its eighteenth annual meeting at Peabody College, July 1, 1937, as a memorial tribute to those leaders who had devoted their lives to social betterment and who were largely responsible for the establishment and achievements in the life of the history of the institution.

With the State President, Dr. W. J. Hale, presiding, messages were given on the lives of the lamented leaders by distinguished citizens who, because of intimate association with them, were in position to know of their fundamental principles and character traits. Those reviewing the commemorated lives were: Dr. R. T. Burt of Clarksville—Congressman Joseph Byrns of Nashville—Speaker of the House of Representatives; Attorney W. L. Porter, editor of the East Tennessee News—United States Senator Nathan L. Bachman of Chattanooga; Rev. W. S. Ellington, pastor of the First Baptist Church, East Nashville—Judge John H. DeWitt of the Court of Appeals, Nashville; Mr. R. E. Clay of A and I State College, State Rosenwald School Agent—Dr. Bruce R. Payne, President of Peabody College for Teachers, Nashville—Supt. R. L. Jones, Memphis, and former State Superintendent of the State Board of Education, Nashville.

Members of the families of Dr. Payne, Speaker Byrns, Mrs. John H. DeWitt, and Mrs. Shelton (sister of Judge DeWitt) were present. Dr. S. C. Garrison, newly elected president of Peabody College brought greetings to the body; Mr. S. L. Smith, Judge Crowner, and Mr. Thomas made

personal references to Judge DeWitt, Dr. Payne, and Professor Jones. Other visitors included Hon. J. C. Napier, faculty member of Peabody, and leaders from both racial groups.

The following officers were re-elected for the ensuing year: Dr. W. J. Hale, President; Mrs. S. G. Greene and Miss Pecola Smith, Vice-Presidents.

Tenn. Inter-Racial Held A & I College

Continued From Page One
Recording Secretaries; Dr. J. C. Napier, Treasurer; Dr. R. T. Burt, Chairman Executive Committee; Mrs. M. L. Crosthwait, Honorary Director of the Women's Division; Mrs. Frankie Pierce, Director of Women's Division; Mr. G. W. Gore, Jr., Publicity Director; Mr. M. R. Eppse, Chairman College and Finance Committees; Mr. R. E. Clay, Executive and Goodwill Secretary, Division Chairmen: Middle Tennessee—Mrs. R. T. Burt and Mr. J. T. Bridgeforth, West Tennessee—Dr. L. G. Patterson and Mr. M. L. Morrison, East Tennessee—Mrs. A. E. Fagala, and Attorney W. L. Porter.

The League adopted the report of the Resolutions Committee and urged immediate action with respect to its specific recommendations. The report follows:

The past twelve months have been significant in that the actions of State and National officials, together with those in local communities, have been such as to make the Negro feel that he is becoming increasingly a part of the State in all its aspects. In fact, the Negro is beginning to feel more at home as a Tennesseean. Significant gains were noted with respect to educational opportunities, justice in the courts, economic opportunities, and political recognition.

Chief items to be noted on the debit side are the prasing of such outstanding leaders as Senator Nathan L. Bachman, Dr. Bruce R. Payne, Judge John H. DeWitt, Speaker Joseph Byrns, and Superintendent R. L. Jones.

The League especially wishes to go on record with respect to the following:

1. It desires to commend the action of the Governor, Members of the Legislature, the Commissioner of Education, and Board of Education in raising the biennial appropriation for A and I State College from \$52,000 to \$110,000 thereby placing the institution on parity with similar state colleges for white students in Johnson City, Memphis and Murfreesboro. The cooperation of city and county superintendents and school boards, also, was a potent influence in making this appropriation possible.

2. It further commends these officials for recognizing the obligation of the State of Tennessee to provide for professional and graduate study of Negro students and sincerely trusts that the Scholarship Bill which passed in the last Legislature is just the beginning of more complete and fuller recognition of the needs of this growing group of teachers, students, and professional workers.

3. The action of the Tennessee Education Association, the Commissioner of Education, the State Board of Education, together with the Legislature and Governor, in passing the eight point educational program without reference to color is truly hopeful and inspiring.

4. Special tribute should be paid to our representatives of the Federal Government who are seeing to it that Negroes are sharing increasingly in such Federal funds as NYA, WPA, as well as enjoying the benefits of TVA, CCC camps, and similar phases of new deal legislation.

5. Irreparable loss has been sustained in the cause of interracial good will in Tennessee in the passing of such outstanding leaders as United States Senator Nathan L. Bachman of Chattanooga; Superintendent R. L. Jones of Memphis, former State Superintendent of Education at Nashville; Dr. Bruce R. Payne, of Peabody College, Nashville; Judge John H. DeWitt of the Court of Appeals at Nashville; and Congressman Joseph W. Byrns of Nashville, Speaker of the United States House of Representatives.

6. It is to be hoped that housing projects for Negroes similar to the one under construction in Nashville will be made available in each of the large cities of the state and that recognition will be given to Negro leadership by selecting qualified Negroes as directors and supervisors of these projects. To name these projects in honor of worthy Negroes is especially urged.

7. The erection of modern, up-to-date school buildings, such as the new Peawr High School, is a further encouraging sign and symbol of the real new deal for the Negro in the South. President George Cate and Superintendent Srygley of the Nashville City Schools are especially to be commended for this improvement.

8. We desire to earnestly request the present governmental authorities to give more recognition of Negro leadership by placing Negroes in supervisory positions in the NYA, Smith-Hughes work, Smith-Lever work, Adult Education, Social Security work. In comparison with sister Southern states, Tennessee is somewhat behind in such recognition. It is to be hoped that increasing

ly Negroes will be given a chance to direct affairs for Negroes. That a committee be appointed by the President, representing each of the Grand Divisions of the State, to see that this becomes a reality.

In the judgment of most of the outstanding leaders in Tennessee, the year just closed has been the most remarkable one with respect to Inter-Racial Good Will and of genuine cooperation. By building upon the excellent foundations built by the Inter-Racial League and the Inter-Racial Commission, the day is being hastened in which the good life will be enjoyed by all Tennesseans, regardless of color.

Thus, today we
"Sing a song full of hope
That the present has brought us.
Facing the rising sun
Of our new day begun,
Let us March on, till victory is won."

Resolutions Committee:
Dr. R. T. Burt, Clarksville.
Mr. G. W. Gore, Jr., Nashville.
Dr. S. S. Morris, Nashville.
Mrs. Evelyn Hall, Gallatin.
Mrs. O. W. Sherill, Johnson City.
Attorney W. L. Porter, Knoxville.

Race Relations - 1937

Meetings, Conferences, etc.

Texas.

TEXAS INTERRACIAL GROUP SEEKS TO AID NEGRO STUDENTS

By FRITZ CANSLER

(For the Associated Negro Press)

DALLAS, Texas, Sept. 9.—The Board of Directors of the Texas Commission on Interracial Cooperation met last Sunday at the Moorland Branch of the Dallas YMCA to consider the report of Dr. R. T. Hamilton of Dallas on a proposed bill to aid Negro students in the securing of courses and degrees that are not now available within the State. The Board decided to make the request of Governor James V. Allred, who has already signified his interest in the bill, to include its consideration in the items taken up in his call for a special session of the state legislature which has been tentatively set for September 30.

Plans were made and a committee appointed looking forward to the financing of a campaign to secure the favorable consideration of the measure when it comes to the attention of the legislature.

The Board also sent letters of commendation to Governor Allred and to Chairman Claude Teal of the Board of Control of the Kerrville Tubercular Hospital recently established at Kerrville for Negro patients. Reports show that much good has already been accomplished and that every available bed has been taken with a lengthy waiting list of patients who wish to enter.

Plans were also made to start an endowment for the Interracial Commission for the purpose of securing a full-time paid secretary to promote the work of the commission in the State. Membership of the Board is composed of both racial groups. Attending the meeting were: Mrs. J. L. Brock, Bryan, Texas, Chairman; W. R. Davis, Nacogdoches, acting secretary; Mrs. B. A. Hodges, Waxahachie, treasurer; Dr. J. L. Clark, Huntsville; Dr. F. Rivers Barnwell, Ft. Worth; Mrs.

Olivia Fuller, Houston; Mrs. A. V. West, Dallas; Mrs. J. B. Covington, Houston; Mrs. J. S. Crate, Houston; Dr. L. G. Pinkston, and Dr. R. T. Hamilton, Dallas.

STATE INTERRACIAL COMMISSION MEETS AT DALLAS CHURCH

DALLAS, Texas.—Chairman W. R. Banks of Prairie View has issued a call for the fall meeting of the Texas Commission on Interracial Cooperation, of which sessions are being held in Dallas, November 19-20 at the Abbey Presbyterian Church, corner Harwood and Ross streets.

Mrs. R. R. Moton, wife of the president emeritus of Tuskegee, Dr. Moton, of Virginia and Mrs. Jessie Daniel Ames of Georgia, acting head of the Southern Interracial Commission, will address the meetings. A forum will be conducted by Dr. J. L. Clark of the State Teachers' College, Huntsville, Saturday morning. Other outstanding speakers will appear on the program during the sessions.

The Texas Commission on Interracial Cooperation is one of the most active of state organizations. It has been organized for a long period of years and has accomplished much work of a constructive nature. Mrs. J. L. Brock of Bryan is chairman and Mrs. B. A. Hodges of Waxahachie is treasurer.

Other officers and directors include: Dr. M. W. Dogan, Marshall; Mrs. J. S. Crate, Houston; Mrs. B. J. Covington, Houston; Dr. J. L. Clark, Huntsville; Prof. S. W. Houston, Huntsville; Dr. F. Rivers Barnwell, Ft. Worth; Dr. W. R. Davis, Nacogdoches; Mrs. Olivia Fuller, Houston; Mrs. Jno. M. Hanna, Dallas; Mrs. A. E. B. Johnson, Marlin; Mrs. D. M. Mason, Dallas; Dr. L. S. church, were one. Rev. Gable, the new pastor, preached.

Messrs. Walter Swaizay, Leroy Anderson, Phillip Newsome, Jr.

Impressive Service Held At Meeting Of Inter-racial Ass'n

DALLAS.—A very beneficial and impressive annual session of the Texas Interracial Commission was held at Abbey Presbyterian Church November 19-20.

Highlights on the program were the speech of Mrs. Robert Moton, wife of Dr. R. R. Moton, Virginia, president National Federation Colored Women, whose subject was.

"How Inter-racial Cooperation Can Advance the Programs of Agricultural Conversation and the National Association of Colored Women." Mrs. Moton, who wore a very becoming black cloth coat trimmed in black tulle with black accessories, was given a big ovation as she rose to begin her address Saturday morning. She related some very interesting facts about Tuskegee and its aims towards education and told of the necessity of having the Negro included in history.

"The Negro has been here since 1619, and if this is a white man's country, his invited guests are being treated rudely," said Mrs. Moton in referring to the saying "This is a white man's country." She referred to Dubois, James Weldon Johnson, Roland Hayes and other widely known educators as examples where education does not ruin the Negro.

Mrs. W. R. Banks, wife of Principal Banks of Prairie View, who was programmed to speak Saturday morning, spoke Friday night instead, filling the place of Mrs. Moton, who was unavoidably detained on her way here at New Orleans, La. Her subject was, "Literature by and about Negroes." Mrs. J. D. Ames, general field secretary of Commission on Interracial Cooperation, also gave an address on Friday night's program.

Dr. R. T. Hamilton spoke effectively on "Education Bill." He told of the contacts committee had made with Governor Allred seeking the provision for Negro students to go graduate work in states where the schooling is provided

TEX. BAPTISTS HOLD INTERRACIAL MEETING

MARSHALL, Tex., Dec. 9—A history-making Baptist Inter-Racial Conference is being held at the Bethesda Baptist Church here in Marshall this week. The Conference is planned with a view to establishing new cooperative rela-

tionships between Baptist leaders, white and colored, in this section, through a study of the mutual religious problems, and is conducted by a competent interracial committee representing the Baptist General Convention of Texas (white), the Texas and Louisiana Baptist District Association, Bishop College and the College of Marshall (white).

The attendance of the white Baptists is being sponsored by the white leaders and Dr. Chas. T. Alexander (white), Dallas, Tex., representing the Baptist General Convention of Texas.

Among the white speakers to address the conference are: Dr. Chas. T. Alexander, General Director; Dr. F. S. Groner, president of the College of Marshall; Dr. Harlan J. Mathews, pastor, First Baptist Church, Marshall; Dr. John Wharton, pastor, First Baptist Church, Longview, Texas, and many others. Other addresses will be given by President J. J. Rhoads of Bishop College, Marshall; Rev. J. R. Retledge, Rev. S. H. Howard, and other race leaders of the Baptists in this section.

DALLAS. Following a number is cooperating with the committee of meetings of a large committee in promoting the program on Feb. 14, and Rabbi Lefkowitz, of the Temple Emanuel, Dallas, has been asked again to appear on the program. Dr. Lefkowitz spoke last year on the subject: "The American Principle of Goodwill."

After seventy-odd years of which I am a product. We have plodding along we are proud to tell you that the black man has contributed to civilization in the following are in Texas: Bishop fields of science, music, education and religion. May I add, these contributions were not made perhaps without the help of the white race. History gives the names of many negroes educated by the aid of your money or your schools. Permit me to say that the friendship of the Presbyterians to the black race is nothing new. You have always kinder liked us—you even fell out with one another over us being slaves, and after we were freed you were reunited in love as though nothing had ever happened. You younger ones haven't told us so much about the black man's friend we always find where the Presbyterian Board of National Missions helped promote negro

We have 17 land grant colleges for negroes, one of which is our state college at Prairie View, Tex. of which I am a product. We have 113 other private and denominational schools and colleges. The following are in Texas: Bishop college, Baptist, which not only trains in arts, sciences and theology, but has also added a thorough course in vocational training; Wiley college, a Methodist Episcopal school. Both of these great colleges are in Marshall, Texas; Paul Quinn, African M. E. school in Waco, which has sent out some excellent material; Quadaloupe, a Baptist college, at Sequin, Texas; Mary Allen Seminary, Presbyterian, at Crockett, Texas. I would like to say I met some of the girls in Prairie View who had attended Mary Allen, and there was something unusual about them that made them stand out as exemplifying an air of culture and refinement not always found among the

college group you daily contact on the campus. We have Tillotson college, a Congregational school in Austin, another small school doing a great work; and Texas college, colored Methodist Episcopal school in Tyler, Texas, that is climbing by leaps and bounds.

In the field of religion, our ministry is awakening to the needs of the hour, and there's a greater tendency for trained ministers, especially in the larger cities. As you know, the lack of efficient leadership was a handicap to negro progress for a long time. Now we have Dr. L. K. Williams, Bishop Carter, Bishop Hurst, Bishop Jones, and many others, putting Christianity among our people on a high pedestal.

The women, girls and boys of every denomination are trying in surprising numbers to put over a great program for the Master. We have the younger women in The Y. W. C. A., the Junior Mission Circles, and young men and boys in the Y. M. C. A., and the Boy Scout work in America.

We are not doing so much foreign mission work because our home mission call is so urgent and so strong that we find much to be done in Texas. Christian schools must be helped if their doors are to remain open. Boys and girls are pleading for help to pursue higher training that they may render better service to their fellowman. We find on some of the larger farms in Texas where crime is so heavy it is due to illiteracy. The word of God is being carried to these farms and churches are being built.

Then, I think of our local conditions, and it seems the missionaries should pitch their tents right here in Honey Grove and see that the word of God is carried into every home where sin abounds. I'd be so happy if colored Honey Grove could be made a cleaner town and there would be no murdering and butchering of human lives. I feel one of the many reasons of so much crime is such easy access to mad whisky among those who have criminal tendencies. We, the Christian colored people, bow our heads in shame, and our prayers are to God to help us save our town from such blots of sin.

May your having us come together in this Christian way mark the culmination of a spiritual and moral awakening for many people and our town. Whatever you feel that you could do to help us, you

are the teacher, we'll gladly be your pupil. May God bless your endeavors to help by word or deeds a race that is working, toiling and praying to measure up to the standard that we may stand the test of a true American that has traveled by way of the Cross.—Carrie M. Pendleton.

INTER-RACIAL CONFERENCE TO MEET HERE

Students From Texas
College Will Attend

HOUSTON.—The College Associations from Houston College and Rice Institute will act as co-hosts over this week end when the Southwest Regional Interracial Conference will meet here. The speakers will be Rev. Burt Helm and Dean R. O'Hara Lanier.

The meeting will open with a banquet Friday night and Saturday will be spent at the Girls Camp (Casa Del Mar). Delegates will include students from the following colleges: Prairie View, Sam Houston State Teachers college; Sam Houston, Rice Institute, Texas A. and M. The presidents of the entertainment associations will act as master and mistress of ceremonies throughout the meeting. They are Goldie Taylor, president of the YWCA, at Houston College, Mary Margaret Blair, president of the Rice Institute YWCA, and Roy Leeland Hopkins, president of the Houston College Y. M. C. A. Miss Ruth Johnson, from the National Student Council, will be guest during the conference.

Atlanta Visitor
To Dallas Talks
On Racial Ills

DALLAS, Tex., April 23.—Mrs. Jessie Daniel Ames, formerly of Dallas, now secretary of the Southern Women's Interracial Commission, Atlanta, Ga., delivered the principal address to a group of local citizens Friday afternoon at the Central branch YWCA on Jackson street. Dallas citizens last year re-organized the local unit of the Interracial Commission and have been

meeting regularly for the past several months. Mrs. John M. Hanna has been serving as chairman of the local interracial group which has sponsored two annual Race Relations Day programs as the Central Christian church.

Other groups represented in the membership of the Commission include: the Students' Committee on Religious Activities of Southern Methodist university, the YMCA and YWCA, the Negro Chamber of Commerce, the local branch of the NAACP, the Family Consultation Bureau, and other interested individuals. The purpose of the Commission is to study plans for racial co-operation and promote better relations among the races which make up the city's population. Plans were made for a permanent organization for Dallas.

Dallas Interracial Group Support Student-Aid Bill

DALLAS. —(ANP) —In a meeting of the Board of Directors of the Texas Commission on Interracial Cooperation which was held Sunday, August 29, at the Moorland branch of the Dallas Y. M. C. A., a report of Dr. R. T. Hamilton of Dallas, on a proposed bill to aid Negro students in the securing of courses and degrees that are not now available within the state, was heard by the group.

A request was submitted to Governor James V. Allred, who has already signified his interest in the bill, asking that he include consideration of the measure in the items taken up in his call for a special session of the state legislature which has been tentatively set for September 30.

Plans were made and a committee appointed for the financing of a campaign to secure the favorable consideration of the measure when it is brought to the attention of the legislature.

Send Letters of Commendation

Letters of commendation were also sent to Governor Allred and chairman Claude Teal of the board of control of the Kerrville Tubercular hospital recently established at Kerrville for Negro patients. Reports show that much good has already been accomplished and that every available bed has been taken with a lengthy waiting list of patients who wish to enter.

Plans were also made to start an endowment for the Interracial Commission for the purpose of securing a full-time paid secretary to promote the work of the commission in the state.

Membership of the board is composed of both racial groups. Attending the meeting were: Mrs. J. L. Black, Bryan, Texas, chairman; W. R. Davis, Nacodoches, acting secretary; Mrs. B. A. Hodges, Waxahachie, treasurer; Dr. J. L. Clark, Huntsville; Dr. F. Rison, Ft. Worth; Mrs. Olivia Fuller, Houston; Mrs. A. V.

West, Dallas; Mrs. J. B. Covington, Houston; Mrs. J. S. Crate, Houston; Dr. L. G. Pinkston, and Dr. R. T. Hamilton, Dallas.

Race Relations—1937

Meetings, Conferences, etc.

Virginia.

WHITE COLLEGE HEARS ITS FIRST LECTURE BY NEGRO

Colleges To Hold Joint Seminar To Discuss Problems

By WILLIAM A. AVERY

BRISTOL, Va.—Staid old Southern principles were brushed aside as Emory and Henry College, Emory and Henry College, was in a seminar conference on "The Education of American Negroes and (white), representing five Southern states, which had as one of its lecturers, the Rev. DeWitt S. Dykes, a young minister, who is now pastor of Wiley Memorial M.E. Church, Chattanooga, Tenn.

Not in its seventeen annual conferences have there been any colored lecturers invited. But this year the Southern white youths voted to have a representative from the Negro race. The faculty of Emory and Henry College is used to gather with an occasional lecture by some outstanding representatives of other Southern white colleges; but never before have the walls of this historic college resounded to the echoes of addresses coming from a trained Negro.

Well Praised

The Rev. Mr. Dykes delivered a series of lectures on "The Negro," and had an office for personal conferences in the same dormitory as the other faculty members had. The nearly five hundred persons present—350 of whom were delegates to the conference—were wholehearted in their praise for the lectures they heard from the colored minister.

The Rev. Mr. Dykes received his A.B. degree from Clark University, bachelor of divinity from Gammon Theological Seminary, Atlanta, Ga., and S.P.M. for post-graduate work done in Boston University. His preliminary training was obtained at Morristown N. and I. Institute, Morristown, Tenn.

Newport News, Va. Press
November 10, 1937

NEGROES TO HOLD FORUM SERIES ON RACIAL PROBLEMS

Local Teachers and Hampton Institute Joint Sponsors of Meetings Beginning Tuesday

A series of 12 meetings to discuss "live social and economic problems" affecting the Negro race will be inaugurated Tuesday night at the Negro community center on Thirty-fifth street, John R. Picott, president of the Newport News Teachers' league (Negro), announced last night.

The series is sponsored, Picott said, by the league and the extension service of Hampton institute jointly. Meetings will be held at 7:30 p. m. Prof. T. C. Erwin will be chairman of the forums.

The first program, next Tuesday night, will be a discussion of "The Most Difficult Problems Negroes Face Today." The speakers have not been arranged as to the specific meetings they will address, but include a white woman—Dr. Beulah C. Van Wagenen of the Hampton institute faculty—and a number of white men and Negroes prominent in education and economics.

Procedure, Picott said, will be a discussion by a "person who is well informed on the subject," with questions and discussing from the floor following. Subjects and dates of the subsequent lectures are:

- Nov. 23—What Is Wrong With Marriage and Home Life?
- Nov. 30—What Is the Truth About Venereal Diseases and Other Sex Problems?
- Dec. 6—Should the United States Help China? (panel discussion).
- Dec. 20—Is Anything Wrong With Church, and What Can Be Done About It?
- Jan. 4—Should Negroes Go Into Politics?
- Jan. 18—Why Do Negroes Not Patronize Negro Businesses More?
- Jan. 25—Should Negroes Join Labor Unions?
- Feb. —Superstitions and Negro Life.
- Feb. 15—Are Negroes Entitled to More Than They Are Getting From

the State and Federal Governments?
Feb. 27—(Sunday)—What Is the Future for Negroes?

Speakers who have been invited to speak and participate in the discussions include:

Dr. Robert R. Moton, president emeritus, Tuskegee institute; Dr. John M. Gandy, president, Virginia State college; Dr. Beulah C. Van Wagenen, dean of women, Hampton institute; Dr. Luther P. Jackson, professor of history, Virginia State college; Arthur Davis, professor of English, Virginia Union university; Lieut. Lawrence A. Oxley, U. S. department of labor; Mrs. Hazel Moore, birth control clinical research bureau, New York; Dr. G. Hamilton Francis, physician and surgeon, Norfolk; Don A. Davis, chairman, executive board, national Negro Business league; Byron Hopkins, Richmond attorney; L. F. Palmer, principal, Huntington high school; R. H. Free, Newport News attorney; A. Ogden Porter, professor of history, Hampton institute; J. R. Picott, principal, John Marshall school; Mrs. Effie M. Drake; Dr. M. M. Ward, Newport News dentist; Mrs. Rose B. Browne, Virginia State college.

Race Relations-1937
Meetings, Conferences, etc.

Wm. M. Cooper Is Chairman Of Committee

Many Noted Speakers
Scheduled To Be
At Session

LYNCHBURG, Va. — The report of the study committee of the Virginia Commission on Inter-racial Cooperation will be one of the big features of the forthcoming interracial conference to be held here Monday, April 12, at First Baptist Church, white. Prof. William M. Cooper of the Hampton Institute extension service is chairman of the committee.

Other members of this committee are Dr. Gordon B. Hancock of Virginia Union University, Miss Florence Stubbs of Farmville State Teachers College, J. L. B. Buck, state department of education; Dr. G. Hamilton Francis of Norfolk, Miss Edna M. Colson, Virginia State College; William Shands Meacham, associate editor of the Richmond Times-Dispatch; P. B. Young, editor of the Norfolk Journal and Guide; Dr. Belle Boone Beard, Sweet Briar College; and Major L. C. White of Hampton Institute.

18TH ANNUAL MEETING

What this report will deal with is not revealed in the announcements sent out relative to the conference by Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, and chairman of the Virginia Commission.

This year's meeting will mark the eighteenth annual conference of the commission which generally has been meeting at old historic St. Paul's Church in Richmond. The conference was held last year at Freemason Street Baptist Church in Norfolk.

Among the speakers listed for the one-day conference are Miss Fletcher F. Howell and Miss Blanche Sydnor White, who will represent the Baptists; Dr. J. J. Murray of Lexington, who will appear for the Presbyterians; and

Mrs. James A. Richardson, representing the Methodists.

OTHER SPEAKERS

In addition to these Dr. Hunter B. Blakely, Staunton; Prof. L. F. Palmer, principal, Huntington High School, Newport News; Dr. Isaac Fisher, editor of the Southern Workman; J. A. Oliver of the Negro Organization Society, and Fred M. Alexander and A. G. Richardson will speak.

Danville, Va., Register
May 25, 1937

URGES LIGHT ON NEGRO PROBLEM

Burden of Unemployment Is
Likely to Fall on Race,
Dr. Eleazer Fears

A representative audience of white and colored citizens heard Dr. R. B. Eleazer, inter-racial secretary for the south, and Dr. Gordon B. Hancock, Virginia Union University of Richmond, a leading Negro educator, spoke at the inter-racial mass meeting held Sunday afternoon at Main Street Methodist Church.

Stressing a fair and just consideration on the part of the white man for the colored people, Dr. Hancock touched on many of the immediate problems facing the Negro populations throughout the south and the nation.

Dr. Eleazer, who has spent fifteen years in inter-racial work, having recently succeeded Dr. W. W. Alexander as the leader of the movement in the south, quoted Dr. Thomas Nelson Page as having said that all of the mistakes that could have been made in dealing with the race question in the south have been made.

"I think, however," he said, "that in holding such a meeting as this we are making no mistake. What we need is more light, and less heat in dealing with the question."

Dr. Hancock said that he was very much afraid that "the burden of unemployment is going to fall on" the Negro race, and that it was becoming increasingly difficult for the Negro race to advance under conditions as they exist today.

Danville, Va., Bee
May 24, 1937

Appeals Mark Inter-Racial Meeting Here

Negro Leader Makes Plea for
Aid of White Race in
Solving Problems

Repeating the call of the Macedonians to the Apostle Paul to "Come over and help us," Dr. Gordon B. Hancock of Virginia Union University of Richmond, one of the leading negro educators of the south, plead with his white hearers at the interracial meeting at Main Street Methodist church yesterday afternoon to keep a close personal contact with the negro race and to help them solve their problems which are becoming more and more menacing with the competition on part of white labor for the jobs that have for so many years been regarded as negro labor.

"When," said he, "in your efforts to preserve your racial integrity, you segregate us, do not leave us to ourselves, but come and see that we are taken care of. You must come over the line and help us, for unless this bridge of segregation has something else to go along with it, it cannot succeed, but will mean the elimination of the negro race. I do not believe the answer to our inter-racial problem is to be found in democracy or in our economic forces. I believe it is to be found in the religion of Jesus Christ and if this religion cannot bring the white and colored man together on a living basis, then that religion will be a failure."

A representative audience of colored and white citizens, men and women,

heard Dr. Hancock and Dr. R. B. Eleazer of Atlanta, inter-racial secretary for the south, the colored people packed their side of the church auditorium and overflowing into the gallery the white citizens also having their side of the church pretty well filled.

The meeting was presided over by Rev. Allen B. Stanger, president of the Danville Ministers' Association. Dr. Eleazer was introduced by Michael Bradshaw, editor of The Danville Register, and a personal friend of the speaker. Rev. Fred R. Chenault, pastor of Main street church introduced Dr. Hancock, a very warm friendship having been developed between the

two as a result of their association together in Richmond.

The musical program was featured by two selections by the Langston high school glee club, which was very much enjoyed by the audience.

"I always feel," said Dr. Hancock, "that when the white and colored people come together in a meeting like this to discuss matters that they will learn something and that good will come of it."

"I think we ought to be frank about this subject, and face conditions as they exist. Ten years ago there existed a too optimistic feeling, for the way to better relations appeared fairly smooth, but we are finding that the path to citizenship is a rough and rugged road. The white man himself has followed it and found it none too easy."

"Then we are living in a changing world. We have made out pretty well thus far, because we have been in a land of manless jobs, but now we are beginning to live in a land of jobless men, and I am very much afraid that the burden of unemployment is going to fall on my race; that it is going to be very much more difficult to advance in the coming years."

Then there has developed a new white man. The old white man designated certain work for colored labor, but now the white man is going after anything in sight. Formerly the white man picked and chose, now he takes the jobs as they come.

"The most that the colored man has to sell is his labor, and you can make use of your labor only as you can sell it."

Dr. Hancock pointed out several dangers which he feels are being faced at this time, one of which is the laudable tendency on part of the white man to preserve racial integrity, as against the negro's desire for recognition. "There are two ways," said he, "by which this can be met. One is by force on part of the white man, the other by fairness. If you will give the negro a chance to prove himself he will make good and will take a pride in his own racial integrity. Dr. Hancock called attention to the fact that he had turned down scores of invitations to eat with white people to whom he was to speak, because he did not feel that social equality was an essential factor.

"One of our big problems," said he, "is how we can make a living, and unless you can help us to solve it, we are lost. Another danger is that the negro may become impatient because of the slow progress he is making. This attitude of impatience not only being shown toward the white people

but toward their own leaders as well.

"I believe, that the only way to meet this situation is to 'brotherize' the colored man; the only way to save the negro race in this country. I can't tell the white man what he should do about it. The Good Samaritan will know what to do. Unless you do something our social and economic elimination is only a matter of time."

Dr. Eleazer, who has spent fifteen years in inter-racial work, having recently succeeded Dr. W. W. Alexander as the leader of the movement in the south, quoted Dr. Thomas Nelson Page as having said that of all the mistakes that could have been made in dealing with the race question the south has made them all.

"I think, however," said he, "that in holding such a meeting as this we are making no mistake. What we need is more light, and less heat in dealing with the question."

He too named the questions of race prejudice and race supremacy as two of the most troublesome obstacles to be encountered in dealing with the problem.



COMMUNITY LEADERS RECOMMEND INTERRACIAL COMMITTEE ON ABERDEEN SETTLEMENT

White and Negro men prominent in Newport News, Hampton, and vicinity met at the Aberdeen resettlement project yesterday to discuss the needs of the project from the standpoint of public relations and recommended the addition of several white men to the existing sponsors committee, made up of Negroes with one exception. Those present included—seated in front, the Rev. Dr. Herman T. Stevens, pastor of Orcutt Avenue Baptist church; front row, left to right, L. R. Reynolds, director of the Virginia commission on interracial relations, Richmond; William R. Walker Jr., Negro, community manager of the Aberdeen settlement; Don A. Davis, Negro; Dr. Arthur Howe, president of Hampton institute; Miss

Martha Smith of Raleigh, N. C., representing the resettlement administration; Columbus Andrews, resettlement administration representative; Thomas J. Hundley, local real estate man; the Rev. J. K. M. Lee, pastor of St. Paul's Episcopal church, and George T. Hardy, chairman of the Newport News interracial committee. Back row, left to right—Lee E. Wilson, Negro, of Hampton; L. C. White, Negro, of Hampton; Prof. N. B. Clark, Negro, principal of Booker T. Washington school; Dr. Harry D. Howe, Hampton physician; Rev. A. A. Galvin, Negro, pastor First Baptist church; the Rev. Bernard S. Via, pastor Grace Methodist church; and William M. Harrison, editor the Times-Herald. (Daily Press Staff Photo.)

Race Relations-1937

Meetings, Conferences, etc

Norfolk, Va. Pilot
January 28, 1937

Women Discuss Racial Problem

Roanoke, Jan. 27.—(AP)—A discussion of "Our Opportunity" in dealing with the Southern Negro problem closed the two-day meeting of the Institute of the Woman's Auxiliary, Episcopal Diocese of Southwestern Virginia, here early this afternoon.

Improvement, it was pointed out, will depend largely on education in health, social responsibility and vocations to prepare the Negro to better their economic status. Part of the so-called race prejudice was a result of class distinction growing out of the low economic situation of the Negro as much as color distinction, the discussion brought brought out.

A Matter of Tolerance

SPEAKING before the Richmond Baptist Ministers Conference, white and colored, assembled to join in meeting the Rev. Joseph T. Hill remarked that "the Confederacy rendered its sword at Appomattox but it did not there surrender its convictions." He was talking about the oppressed, repressed and handicapped tenth man in America. To support his Appomattox thesis, he asserted: "For masses of the people there has been no change of attitude toward the Negro—for them the Negro is today what he was. They are determined that no effort the Negro might put forth will raise him, or change his status in economics, health, politics—or, socially or religiously."

The speaker then told his white brethren that "as Christians you have not given us brotherhood. You have given us an orthodox God, backed by fundamentalism, but you have withheld fellowship." And warned them that if they continued to offer God without fellowship, the Negro would turn to Communism, from a reading of liberal quotations

which offered fellowship without God.

As a result of Dr. Hill's speech he was reproached editorially by the Richmond Times-Dispatch. Moreover, reports say that his remarks "jolted" interracial accord in Richmond, and that there is considerable difference of opinion among his own racial brethren as to the wisdom of his remarks.

THE Times-Dispatch charged the minister with "overdramatic statement," and undertook to refute what he said. That recalls a saying attributed to Voltaire: "I wholly disapprove of what you say but will defend to the death your right to say it." In less frank and forthright language the editors of the Richmond paper have said time and again every word attributed to Dr. Hill, minus the pointed reference to the Confederacy and Appomattox. With laudable liberalism of mind they have inveighed against the pegged status of the Negro in economics, health, politics, and his repression socially.

If we choose to have our truths enclosed in cellophane wrappers and handed out in disguise we obtain a much more pleasant effect, but we provoke very little thought and discussion. If we engage with absolute candor in dispensing the truth we produce a few paroxysms but the treatment is much more effective. Minus his approach via the Confederacy and Appomattox, which are sacred symbols not to be violated in any southern company, we doubt, from a reading of liberal quotations

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Virginia.

from Dr. Hill's address that he missed the mark factually. His critics must be tolerant in order to see this.

We still have much faith in the efficiency of Christianity and on this point alone do we feel that Dr. Hill was a little too hard. White Churchmen, especially the women, are beginning to study the whole race proving status of Negro education" question. At long last—to borrow as proof that Dr. Hill is wrong. This is a relative situation and presents one of the most flagrant scandals in the southern social system. According to the United States department of education there was a difference, over thirty years ago, of 48 per cent in favor of the more advanced race, in the expenditure of educational funds by southern states. This included, of course, state supported colleges as well as elementary and secondary schools. Today, the discrimination has grown to 252 per cent.

TAKING the situation economically, socially, politically and religiously it is hard to defend. The Times-Dispatch selected "the improving status of Negro education" question. At long last—to borrow as proof that Dr. Hill is wrong. This is a relative situation and presents one of the most flagrant scandals in the southern social system. According to the United States department of education there was a difference, over thirty years ago, of 48 per cent in favor of the more advanced race, in the expenditure of educational funds by southern states. This included, of course, state supported colleges as well as elementary and secondary schools. Today, the discrimination has grown to 252 per cent.

As to health, let us take tuberculosis alone. In Virginia, for example, there are three and one-half cases of TB among Negroes to every white case, still, Virginia spends \$5.00 of public funds for the care and treatment of the one white case to every \$1.00 spent for the treatment of the three and one-half colored cases.

Virginia herds its epileptic and feeble-minded Negro children with adult lunatics. The state provides separate colonies for the care and treatment of white children similarly afflicted. During the past thirty years the Negro worker has been gradually frozen out of the skilled and other gainful occupations. The wages to which working Negro women have been reduced, especially in the domestic occupations, smell to high heaven in their odorous penuriousness—and we are not trying to be dramatic.

Rising from a sick bed to fill the engagement, Dr. Robert R. Moton of Capahosic, President emeritus of Tuskegee University, spoke Sunday evening before a large congregation at Ware Church on interracial relations.

The Negro leader and educator was introduced by Dr. H. S. Osburn of the church, and owing to his illness, spoke very briefly and informally.

Dr. Moton said that the relations between the white and Negro races were on a much better and happier basis today than at any time in the past, and that it was largely due to a better understanding between them and to a gradual realization of the groundlessness of fear and suspicion which had existed. He related several anecdotes and personal experience in support of his thesis that the races can and should dwell together in mutual respect and self-respect. All that the Negro has the right to ask of the white race, he said, is that he be treated

It is a little surprising to find southern liberals unable to take their own medicine. It is also disappointing to find them trying to intimidate a courageous Negro who has the temerity to speak out frankly upon the vital questions upon which they often speak themselves, but with measured caution. We do not want to go in for a distortion of facts, of course, but frankness is needed in the discussion of these questions. If those concerned will exercise more tolerance the truth will not hurt. On the other hand it will make us free.

Gloucester, Va., Gazette
February 18, 1937
**Moton Speaks
On Racial Relations**

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as a human being, and less than race. Of between 1400 and 1500 Negroes riage was held desirable. Dr. Moton's brief address was listened to with great interest by his audience, which included representatives of all denominations.

Race Relations-1937 Meetings, Conferences, etc

Virginia.

Norfolk, Va. Times
January 28, 1937

Women Discuss

Racial Problem

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Improvement, it was pointed out, will depend largely on education in health, social responsibility and vocations to prepare the Negro for their economic status. Part of the so-called race prejudice was a result of class distinction growing out of the low economic situation of the Negro as much as color distinction, the discussion brought out.

A Matter of Tolerance

SPEAKING before the Richmond language the editors of the Richmond Baptist Ministers Conference, Monday night, Jan. 26, 1937, the Rev. Joseph T. Hill, rector of the Episcopal Diocese of Southwestern Virginia, here early this afternoon. Improvement, it was pointed out, will depend largely on education in health, social responsibility and vocations to prepare the Negro for their economic status. Part of the so-called race prejudice was a result of class distinction growing out of the low economic situation of the Negro as much as color distinction, the discussion brought out.

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missed the mark factually. Hisness—and we are not trying to be

TAKING the situation economic-point alone do we feel that Dr. Hill

ally, socially, politically and was a little too hard. White Church- religiously it is hard to defend. The men, especially the women, are be- proving status of Negro education" question. At long last—to borrow as proof that Dr. Hill is wrong. This an expression from the Duke of is a relative situation and presents Windsor—Christianity ceases to stoy one of the most flagrant scandals in abruptly at the color line. That is, the southern social system. Ac-in so far as seeking the truth is cording to the United States depart-concerned.

ference, over thirty years ago, of 48 southern liberals unable to take their per cent in favor of the more advanced medicine. It is also disappoint- haged race, in the expenditure of ed-ing to find them trying to intimi- ucational funds by southern states, date a courageous Negro who has This included, of course, state sup-the temerity to speak out frankly ported colleges as well as elementary upon the vital questions upon which and secondary schools. Today, the they often speak themselves, but discrimination has grown to 252 per with measured caution. We do not cent.

As to health, let us take tuber-facts, of course, but frankness is culosis alone. In Virginia, for ex-needed in the discussion of these ample, there are three and one-half questions. If those concerned will cases of TB among Negroes to exercise more tolerance the truth every white case, still, Virginia will not hurt. On the other hand it pends \$5.00 of public funds for the will make us free.

are and treatment of the one white case to every \$1.00 spent for the - treatment of the three and one-half colored-cases.

Virginia herds its epileptic and engagement, Dr. Robert R. Moton feeble-minded Negro children with of Capahosic, President emeritus of Tuskegee University, spoke Sun-day evening before a large con- separate colonies for the care and day evening before a large con- treatment of white children similarly afflicted.

During the past thirty years the was introduced by Dr. H. S. Osburn Negro worker has been gradually of the church, and owing to this backed by fundamentalism, but you Minus his approach via the Con-frozen out of the skilled and other illness, spoke very briefly and in-

have withheld fellowship." And rederacy and Appomattox, which are gainful occupations. The wages to formally. Dr. Moton said that the rela-

On Racial Relations

Dr. Moton Speaks

Roanoke, Va. Gazette
February 18, 1937

As a human being, and less than race. Of between 1400 and 1500 re- this he cannot and should not beplies received, Dr. Moton said, all satisfied with. but three answered an emphatic. As a refutation of the fear still "No" to the question if inter-mar- held in some quarters that Negroes riage was held desirable. seek amalgamation with whites by Dr. Moton's brief address was inter-marriage, Dr. Moton cited listened to with great interest by the result of a questionnaire he his audience, which included per- sent to 2,000 leaders of the Negro sons of all denominations

time in the past, and that it was largely due to a better under- standing between them and to a gradual realization of the ground- lessness of fear and suspicion which had existed. He related several anecdotes and personal ex- perience in support of his thesis that the races can and should dwell together in mutual respect and self-respect. All that the Negro has the right to ask of the white race, he said, is that he be treated

Crime, Health, Schools Topics Of Discussion

**Large Attendance Is
Expected At Session
On April 12**

(Special to Journal and Guide)

LYNCHBURG, Va.— Between two and three hundred white and Negro educators and leaders are expected here Monday, April 12 to attend the 18th annual state interracial conference to be held at First Baptist Church, white, for a one day session.

With the exception of the last annual conference in Norfolk last year, these annual conferences have been held at historical St. Paul's Church in Richmond. White and Negro leaders long connected with the interracial movement in Virginia have always attended these conferences.

INVITED TO LYNCHBURG

The conference comes to Lynchburg on the invitation of the local interracial committee headed by Dr. J. Calloway Robertson.

Among other things the conference will hear a report from the study committee, educational needs of Virginia Negroes byman of the commission, said to Fred M. Alexander, state supervisor of Negro schools; some population problems like crime and health, educational approach to an understanding between the races as carried forward in schools and colleges, the regional high school as a means of providing education for children in sparsely settled Virginia counties in which A. G. Richardson, assistant state supervisor of Negro schools, will participate.

In a statement announcing the forthcoming conference, Dr. R. E. Blackwell, president of Randolph-Macon College and state chairman of the conference, said the interracial commission makes no attempt to solve the race problem but recognizes that intelligent whites and Negroes should study these problems with a view to a

better understanding of the race question.

PASS NO RESOLUTIONS

Dr. Blackwell also pointed out that the commission does not make it a habit of passing resolutions condemning or condoning any practice. It operates on the assumption that the influence of the best white and Negro people can materially affect race relations.

The public session Monday night will be addressed by Dr. Hunter B. Blakely, pastor, First Presbyterian Church of Staunton of which the late President Woodrow Wilson was a communicant and whose father was for years the pastor. All persons interested in the commission's work or interracial understanding are cordially invited to attend this meeting.

EXPECT LARGE ATTENDANCE

That a large attendance is expected at the conference is attested by the fact that upwards of 2,500 Negroes and whites belong to the commission. Some members of the faculty of every college and school in the state belong to the commission and in some cases the president of these schools are members.

Music for the meeting Monday night will be furnished by a group of Negro artists.

Bristol, Va., Herald-Courier
March 28, 1937

INTER-RACIAL MEETING AT LYNCHBURG APR. 12

ASHLAND, Va., Mar. 27. (AP)— The Virginia commission on interracial cooperation will consider the advisability of replacing

"quiet educational methods" with a more vigorous program at its eighteenth annual conference in Lynchburg April 12, Dr. R. E. Blackwell, president of Randolph-Macon College and state chairman of the commission, said today.

A study committee, headed by William M. Cooper, of the Hampton Institute extension service, will present a preliminary report on its work of evaluating the commission's activities, which will serve as the basis for the discussions.

"The commission will attempt to mark out its specific field of service and the methods to be employed in reaching these ends," Dr. Blackwell said.

The "two-fold" purpose of the commission is "the correction of inter-racial injustices and the betterment of conditions affecting negroes" and "the improvement of those inter-racial attitudes out of which unfavorable conditions grow."

Morning, afternoon and evening sessions will be held in the First Baptist church at Lynchburg. Last year the commission met in Norfolk, but previously conducted its annual sessions in St. Paul's church in Richmond.

Annual Va. Interracial Meeting Comes to Close

Christian Virtues Suggested As Only Cure For Interracial Bitterness; Importance of Ballot Stressed At 18th Annual Conference

(Special to Journal and Guide)

LYNCHBURG, Va. — The Christian virtues of love and cooperation were listed as the only sure cure for interracial bitterness and hatred by the main speakers at the eighteenth annual conference of the Virginia Commission on Interracial Cooperation at First Baptist church, white, of this city Monday of this week.

D. Isaac Fisher, Hampton, editor of The Southern Workman, speaking at the closing session of the conference Monday night suggested that the Commission might direct interracial matters in much the same way that the state highway commission directs traffic. He proposed the creation of a State supported commission for improvement of relations between the races.

Dr. Hunter B. Blakely, white, the pastor of the First Presbyterian Church of Staunton where Woodrow Wilson's father was once minister and Wilson himself a communicant, recommended Christianity as against Communism or Fascism for interracial understanding. He asserted that America "has less hatred and more interracial cooperation than any country in the world."

Praising such outstanding Negroes as Roland Hayes and Richard B. Harrison, Dr. Blakely asserted that "we think of them not as Negroes but as American artists. We need to develop the attitude of appreciation toward each other," he said. "Not only Negroes and whites, but Jews and Gentiles and Orientals and Occidentals need to practice the Christian virtues in dealing with one another," he said.

L. R. Reynolds, director of the Virginia Commission, opened the morning session at 10:30. Dr. J. Callaway Robertson, white, chairman

of the Lynchburg interracial committee, conducted devotionals.

Prof. William M. Cooper of Hampton, chairman of the study committee, read a partial report from that body including a list of problems which the committee terms of prime importance to the race in the state.

SHOULD REGISTER AND VOTE

One of the propositions listed by the committee was that Negroes should be urged to register and vote. Other items in the report included hours and pay for domestic servants, equal salaries for Negro and white teachers, the institutional care of the feeble-minded Negroes, Negro doctors on the staff at Burkeville and the appointment of Negro nurses in several counties.

Prof. L. F. Palmer, principal of the Newport News Huntington High School, reported that "for the first time in the last two decades all the children in our city have a seat in school all day." It was a rare in Virginia and in the South for colored children particularly to attend school all day," Prof. Palmer said.

In an address following Prof. Palmer, Fred M. Alexander, supervisor of Negro education, asserted that there is no fundamental difference between Negro and white education. "Education has no distinctive color," he said.

A. G. Richardson, assistant supervisor of Negro education, pointed out the importance of general education in a democracy and scored the systems of dictatorship in Europe. He made a plea that youth be given "an opportunity to adjust itself to a democratic government."

SALARIES LOW

Mr. Richardson read a list of counties in the state without high

school facilities for Negroes and recommended that regional high schools be established in these counties to solve the problem.

Other pertinent facts brought to the attention of the conference was that the salary of Negro teachers is incredibly low—barely above \$300 annually in rural communities and scarcely less than \$400 on the average in urban centers. Prof. Palmer mentioned the fairly high rate of pay in Newport News which he said was \$935 annually on the average.

Of the 89 Negro teachers in Newport News, it was reported that 40 hold degrees while the remainder have standard normal school education. The conference also learned of the long struggle of Negro citizens of Newport News to secure their high school. It was the "political sagacity of Negroes" in 1928 which won for them an improved high school.

EDITORIAL COMMENT

Miss Fletcher M. Howell, field missionary for the Baptist Woman's Missionary Union of Virginia, made a brief and impressive report of the organization's work. Lynchburg had 36 delegates at the conference followed by Appomattox with three, Big Island, 2; Blackstone, 2; Bowling Green, 1; Burkeville, 1; Charlotte Courthouse, 2; Charlottesville, 1; Chat-ham, 1; Gretna, 1; Hampton, 2; Madison Heights, 2; Newport News, 1; Norfolk, 1; Petersburg, 1; Richmond, 8; Roanoke, 1; Suffolk, 2; Sweet Briar, 1; and Columbus, Ohio, 1.

The Virginia Seminary chorus with Miss Regina Bowe at the piano furnished the musical program for the evening session. There was an interesting unit of art work on the Negro from a white teacher of Appomattox which attracted much attention and favorable comment from the delegates.

Race Relations-1937

Meetings, Conferences, etc.

Virginia
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Danville, Va., Bee
May 22, 1937

Inter-Racial Body Elects Its Officers

Adopt Resolutions Endorsing
Sanitarium Plan; Mass
Meeting Sunday

The annual interracial mass meeting will be held Sunday afternoon at 3 o'clock at Main Street Methodist church. Plans were completed at a meeting of the Danville Interracial Commission yesterday.

Officers were elected and resolutions endorsing the erection of the proposed tubercular sanatorium for negroes were passed.

Dr. J. M. Shelburne was reelected chairman along with Dr. G. W. Goode, vice chairman; I. W. Taylor, secretary; and C. G. Holland, treasurer. Five new members were elected to the board: Dr. Samuel Newman, Michael Bradshaw, Dr. Jerry Luck, P. S. Broadnox, and the Rev. C. N. Hawk.

At the mass meeting Dr. Eleazer will represent the whites in his address.

Dr. R. B. Eleazer, Interracial Secretary of the South, and Dr. Gordon B. Hancock, president of Virginia Union University, will be the speakers at the Sunday mass meeting scheduled to begin at 3 o'clock.

Danville, Va., Register
July 3, 1937

CITES INTERRACIAL RELATIONS AID

Meacham Says White Workers
See Identity of Economic Interest With Negro Workers

HAMPTON, Va., July 2.—(P)—William Shands Meacham, associate editor of The Richmond Times-Dispatch, told the Welfare Institute of the Negro Organization Society of

Virginia tonight that the tendency among white workers of the South to recognize "their identity of economic interest" with Negro workers constituted a development of "transcending importance" in interracial relations.

"I think the fact that labor organizers are now concerning themselves with the problems of Negro workers is a striking fact, and we must not miss its significance," Meacham declared in the address delivered at Hampton Institute.

A member of the committee appointed by the Virginia Commission on Interracial Cooperation to recommend a more vigorous program of interracial cooperation, Meacham said he saw many "hopeful signs" in interracial relations in Virginia.

"When and where collective bargaining has been practiced in Southern industry in the past," he said, "it has been regarded as the exclusive right of white workers. Yet in recent months I have seen Negro workers engaged in the exercise of this right in Richmond, and I did not observe any marked excitement as a result of this development."

"This tendency toward white recognition of mutual interests with Negro workers can fairly be said to be of transcending importance in interracial relations in the South. The essentially tragic feature of government in the South since the War Between the States has been that politicians have been able to rise to power and positions as directors of state government by dealing in slogans that were supposed to represent ideals, but that were actually designed to appeal to prejudice."

"Under such characteristically Southern slogans as Cole E. Bleese's 'white supremacy,' the whole South became bogged down in the mire of sharecropping, in the shadow of the plantation economy of slaveocracy. Under the restricted franchise system of the South, that has tended to limit the vote to the direct beneficiaries of government, the white South as well as the Negro South has been disfranchised and has suffered."

Meacham said the "collapsing tenancy system of the South and the obviousness of the picture presented by human reservoirs of surplus labor around Southern industries" was depriving old-style Southern politicians of the screens behind which they formerly did business.

Richmond, Va., Times-Dispatch
August 14, 1937

Interracial Youth Rally Opens Tomorrow at Hampton

HAMPTON, (P)—With 300 advance registrations recorded, one of the first interracial meetings ever held in Peninsula Virginia, scheduled to open today at Hampton Normal Institute, is expected to be of particular interest to the youths attending, it was announced yesterday by George Cole Jr., chairman of the youth rally.

Cole said that practically every major religious denomination in the section is represented in the registration and that it would not be surprising to count an attendance of 500.

Cole, freshman at Duke University, originated the idea. He is being assisted in the plans by W. A. Aery, director of education at Hampton Institute; the Rev. Bernard Via, pastor of Grace Methodist Church in Newport News, and the Rev. Charles Pratt, supply pastor at First Presbyterian Church, Newport News.

The rally is planned to meet a definite need of young people by offering a concrete approach to the problems of leisure, employment, racial relations, relations between the sexes and youth's attitude toward the church, Cole explained.

Should the rally fulfil its founders' anticipations, the members of the planning committee hope to organize a federation of young people from all denominations on the Peninsula and to repeat the rally annually.

ASK HAMPTON INSTITUTE TO AID SEMINAR CONFAB ON EDUCATION

addresses by Rev. Dr. Anson P. Stokes, Washington, D. C., and Dr. James Hardy Dillard, Charlottesville, Va., rector of the College of William and Mary.

The period from October 20 to October 27 will be spent at Yale by Doctor Loram and his associates.

The directors of the seminar-conference are Dr. Charles T. Loram and Professor Howard W. Odum of the University of North Carolina. The members of the executive committee include President Frank P. Graham of the University of North Carolina; Prof. Odum, Dr. Jackson Davis of the General Education Board, Doctor Loram, and President Arthur Howe of Hampton.

About 20 of the senior education officials from Africa, selected by the British Colonial office and the government of the Union of South Africa, and about 30 of the state agents for race education, together with a few specially invited guests, are meeting for four weeks at the University of North Carolina, Chapel Hill, N. C.

To Assemble at Hampton
The seminar confab will assemble at Hampton Institute on October 13 and will remain at Hampton until October 19. At Hampton consideration will be given to agricultural, industrial and normal school education. Some of the speakers and subjects follow: Arthur Howe "Hampton and Its Aims;" W. A. Aery, "Problems of Negro College Administration;" Mordecai Johnson, "University Education of Negroes;" T. C. Walker "Negro and his Farm in Gloucester County, Virginia;" B. B. Eleazer "The Negro in the Press;" J. B. Pierce "The Negro County Agent;" Arthur Raper "Lynchings;" S. L. Smith, "Negro School Buildings;" W. M. Cooper, "The Negro in Industry;" S. Arthur Devan, "Religion in Negro Colleges," and ad-